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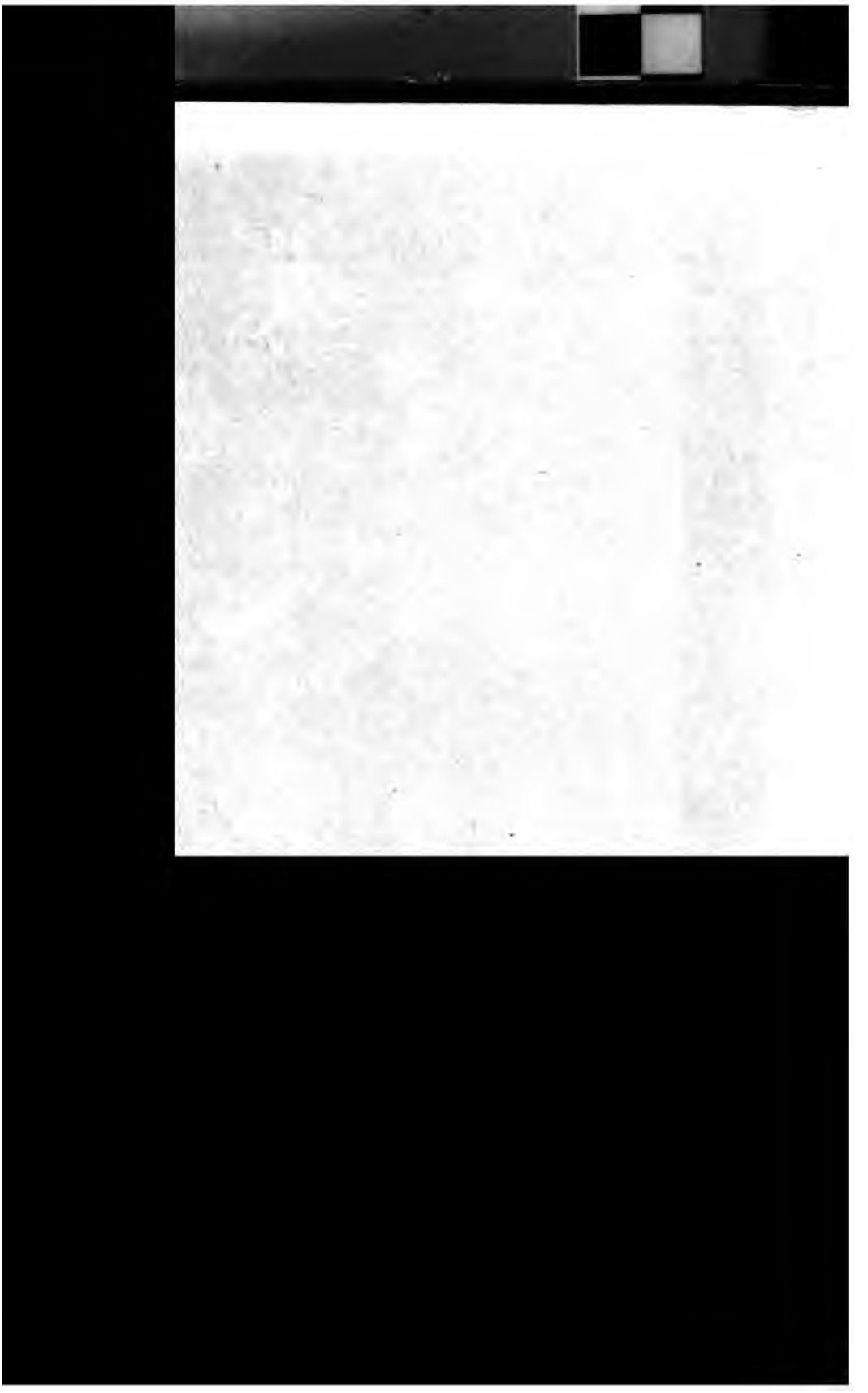
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Inedited Tracts:

ILLUSTRATING THE MANNERS, OPINIONS, AND OCCUPATIONS OF ENGLISHMEN DURING THE SIXTEENTH AND SEVENTEENTH CENTURIES: NOW FIRST REPUBLISHED FROM THE ORIGINAL COPIES WITH A PREFACE AND NOTES.

Hazlitt, William Carew



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M.D.CCCLX.VIII.


DA 320
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Introduction.

IT may be queſtioned whether, in the entire compaſs of early Engliſh literature, three Tracts could be found more inſtructively and entertainingly illuſtrative of old manners and ideas than thoſe which are here preſented to the ſubſcribers to the preſent ſeries.

The firſt article, *Cyuile and Vncyuile Life*, 1579, exiſts in two copies, which are of different iſſues, if not of different editions. Of each of theſe iſſues (or editions), this ſingle copy only is known. I have preferred adopting that of 1586, becauſe the opportunity was afforded me by the kindneſs of a friend, of collating in proof the tranſcript of the Bodleian exemplar, line for line, with the original copy of the later date in his poſſeſſion. The annexed page is an exact repreſentation of the title of the earlier quarto.

The account given by the anonymous writer of this valuable volume may now be compared with other authorities for the ſame claſs of information, ſuch as Peacham's *Compleat Gentleman*, 1622, Blome's *Gentleman's Recreation*, Markham's *Country Contentments*, &c.[1] In Lyly's *Euphues*, 1579 (repr. Arber, p. 113-14), there is an

[1] See alſo Antiquarian Repertory, ed. 1807, i. 71.

Cyuile and vncyuile life.

A diſcourſe very profitable,
pleaſant, and fit to bee read of
all Nobilitie and Gentlemen.

Where, in forme of a Dialoge
is diſputed, what order of lyfe beſt be-
ſeemeth a Gentleman in all ages and
times: aſwel for educatio, as the courſe
of his whole life: to make him a parſon
fit for the publique ſeruice of his prince
and Countrey, and for the quiet, and
his owne priuate eſtate

intereſting account of the manner in which, according to the writer, the occupation of the country gentleman or farmer was varied with the ſeveral ſeaſons of the year. Lyly, with all his fantaſtic phraſeology and uncouth manneriſm, throws much light on old Engliſh manners. Mr. Arber did good ſervice in reprinting his *Euphues* from the *editiones principes:* nor are Lyly's dramas by any means deſtitute of merit and intereſt, though tainted by the ſame affectations in ſtyle and language. I regard *Euphues* as an allegory. Caſſander in Lyly's *Euphues and his England*, 1580, ſpeaks up for a rural life. In his will, he ſays to his ſon: "Liue in the Countrey not in the Court: *where neither Graſſe will growe, nor Moſſe cleaue to thy heeles.*"

Our ſecond article is ſuppoſed to have proceeded from the fertile pen of the author of *Country Contentments;* but one argument, which militates ſlightly againſt this attribution of the initials at the foot of the Epiſtle to the Reader, is that *J. M.* ſpeaks of the production as his earlieſt appearance in print, which could not in any way be true of Markham, who in 1598 had already acquired ſome celebrity as a verſifier and miſcellaneous writer. The ſubject handled in the *Seruingmans Comfort*, as the tract is ſtyled in the headlines, had not received much attention before; and we are indebted to Markham, or J. M., for ſeveral uſeful and amuſing items of intelligence on what cannot be regarded as either an unintereſting or unimportant theme. We have, however, in the ſame direction, Lydgate's *Stans Puer ad Menſam*, *the Doctrinal of Good Seruantes*, Rhodes' *Boke of Norture*, and one or two other treatiſes in verſe or proſe, and ſome hints to the purpoſe occur in Bacon's *Eſſays*, Overbury's *Characters*, Braithwaite's *Rules for the Government of the Houſe of an Earl* (*Miſcellanea Antiqua Anglicana*, 1816), and *Archæologia*, xiii.

On the fly-leaf of his copy of the *Seruingmans Comfort*, Douce

notes:—" This is in all reſpects a curious work, but particularly ſo for having ſupplied Shakſpeare with ſeveral hints, &c., in his play of Love's Labour Loſt. See a note by Dr. Farmer in Ste[e]vens's Shakſpeare, vol. v. p. 236., edit. 1793."

A volume of extraordinary rarity and curioſity completes the preſent book. Of *The Court and Country*, by Nicholas Breton, 1618, not more than one perfect copy has ever been ſeen; an imperfect and ſadly mutilated one, which formerly belonged to my friend the Rev. Thomas Corſer, M.A., is now in the Bodleian Library. To S. Chriſtie-Miller, Eſq., I owe my acknowledgments for the courteſy and liberality with which he enabled me to furniſh to this collection a complete and accurate text of a production in every ſenſe unique.

Of the life of Breton, Mr. Corſer has given ſome particulars in his *Collectanea Anglo-Poetica*, but the late Mr. Hunter, in his *New Illuſtrations of Shakeſpeare*, 1845, has pointed out the intereſting circumſtance that Breton was connected by marriage with George Gaſcoigne, the ſoldier-poet. Mr. Collier, in a note to *A Book of Roxburghe Ballads*, 1847, xxiii., confounded Breton the poet with a nameſake and contemporary of his.

In Fletcher's *Scornful Lady*, 1616, Sir Roger, one of the characters, is made to ſay—

> " Did I expound *the Owl?*
> And undertook, with labour and expenſe,
> The re-collection of thoſe thouſand pieces,
> Conſumed in cellars and tobacco-ſhops,
> Of that our honour'd Engliſhman, Nich. Breton."

Again, in Fletcher's *Wit Without Money* (1614), Valentine aſks Bellamore—

" Who look'd on you,
But piping kites, that knew you would be prizes,
And prentices in Paul's Church-yard, that ſcented
Your want of Breton's books ? "

I know of no book or tract by this writer except his *Wits Private Wealth*, 1612, which would have been of much ſervice to Bellamore and his friends. Can the dramatiſt have written *Britton's book*—the legal treatiſe ſo called?

All theſe pieces are very careleſsly printed, and the punctuation was found ſo faulty, that it was neceſſary to amend it throughout. The old typographers did not beſtow much pains, under any circumſtances, on the work in hand, and to the execution of pamphlets deſigned for popular uſe and general circulation they were probably ſtill more indifferent.

A few notes have been incorporated with the index, but they are merely ſuch as ſeemed to me, in reviſing the ſheets for preſs, to be likely to prove ſerviceable to a few readers who might be leſs converſant with archaic expreſſions or alluſions.

This volume was promiſed for November laſt, and ſhould properly have appeared then; the delay in its iſſue is due to a cauſe entirely unconnected with the editorſhip: the fault lies with another department; but nevertheleſs the *Inedited Tracts* form part of the ſubſcription of 1868.

W. C. H.

Kenſington,
Chriſtmas, 1868.

THE ENGLISH Courtier, and the Cūtrey-gentleman:

A pleaſaunt and learned Diſputation, betweene them both: very profitable and neceſſarie to be read of all Nobilitie and Gentlemen.

VVherein is diſcourſed, vvhat order of lyfe, beſt beſeemeth a Gentleman, (aſwell, for education, as the courſe of his whole life) to make him a perſon fytte for the publique ſeruice of his Prince and Countrey.

Imprinted at London, by Richard Iones: dwelling at the ſigne of the Roſe and Crowne neere vnto Holborne Bridge. 1586.



To the right Honorable, Sir *Francis Walſingham Knight*, *her Maieſties* principall Secretary, and of her Highneſſe priuy Counſell: Richarde Iones Printer, wiſheth longe life, health, and increaſe of honour.

RIght Honourable Sir, ſom-*times, a prety conceite well conuayed, contenteth the minde, no leſſe then a graue & great booke. In euery written worke, two thinges bee ſpecially required,* Inuention, *and* Phraſe: *The one, is the ſubstance or matter: the other, the forme or facion: but if they bee both good, they make the worke perfite, & win the worker commendacion. Yea, otherwhiles, a ſilly Subiet ſubstantially handled, is not onely paſsable, but alſo praiſeable. A litle flower well ſauored is worthy ſmelling: A trifling ſtone ſet by a cunning crafteſman, deſerueth to be worne: A poore Pamphlet perfitly handled, asketh the reading. I beſeeche you then,* giue

giue leaue, and let mee preſent your Honor with this litle Dialogue, written by a Gentlemā, rather for paſtime, then ſetled ſtuddy: and yet in my poore minde, both for wiſe conceyt and pleaſant penninge, worthy to be read. The Author therof (as a thinge vnworthy) is neither content it ſhould preſume to your preſence, nor paſſe among the wiſe. Notwithſtanding, without his leaue, I make bolde to aduenture the one and the other: And doo most humbly dedicate the ſame to your Honor, the rather becauſe he hath loued you long, and honoured you much. I craue ſmall praiſe for my Printing of it, and hee (beinge vſed to looſe his labour) deſireth nothinge.

Your Honours alwayes (moſt humbly)
to commaund. R. Iones.

THE AVCTHOR,
to the Gentlemen Readers.

ALbeit I well know, that euery Gentleman, wil gentlemanly iudge of all things: yet haue I thought it no reſtraynt, but happely ſome furtherance towardes their curteous conſideration, moſt humbly to pray pardon if ought in this preſent Pamphlet, bee found either in very reaſon, diſſentinge from wiſer iudgementes, or els through diuerſitie of humors, not fittinge with their fancies: For ſome I haue ſeene ſo paſsionate in opinion, as can not ſee or heare patiently any thinge that contenteth not their owne eye, or ſquareth not euen with the rule of their owne mindes. But, if it pleaſed them to conſider how hardly mennes opinions bee brought to concur, they would (I am ſure) ſpare them ſelues, and not with choller & offẽce, ſo often trouble their own thoughts. Opin[i]on and cuſtome (as daily experience teacheth) do leade euery one, be hee neuer ſo fooliſh or barbarous, to beleeue his owne countrey condicions, and ſelf conceytes to bee beſt: and therin they that haue leaſt reaſon, do no leſſe conſtantly tary, then thoſe that vpon ſound reaſon in deede, experience, and learninge, haue firmed their iudgementes. For, do wee not finde that the ſauadge Nations, are as lothe to alter their ſoyle, as are wee that inhabite a moſt cyuill Countrey? Or do you not thinke, that many eyther through want of wil or lack of patiẽce to learn, accompt men mad, that hold them ſelues at continuall ſtudy? And contrarywiſe, would any ciuill man bee pleaſed, to abandon his beeinge, to abide amonge the ſauadge? or that would leaue the ſtudy of good letters, to take pleſure in thoſe toyes,

THE ARGUMENT AND OCCASION OF THIS DIALOGUE.

IT happened (as ofte it doth) that diuerſe Gentlemen beeinge conuited to dyne togeathers: Among many other thinges, they chaunced to fall in ſpeeche of the Countrey and Courtly lyues, reaſoninge whyther it were better for the Gentlemen of Englande to make moſt abode in their Countrey houſes, (as our Engliſh manner is,) or els ordinaryly to inhabite the Citties and cheefe Townes, as in ſome forraine Nations is the cuſtome. Theſe Gentlemen as they were diuerſly diſpoſed and vſed, ſo were their opinions of this matter likewiſe differinge: ſome commending the Countrey dwelling, others preferring the Cittie habitation. This matter a while ſpoken of by euery one, was at length by aſſente of the whole company diſputed by two Gentlemen, th'one (for this time) I will call *Vincent*, th'other *Vallentine*, both men of more then cõmon capacity, & (haply) ſumwhat learned. *Vincent* had beene brought vp in the Countrey: *Vallentine* his education and life was in Courts and Citties. Either of them with the beſt reaſons they could, maintayned their opinions, as hereafter in this diſcourſe you ſhal plainly perceaue.

Of *cyuile* and *vncyuile* life.

The Speakers.

Vincent and *Valentine*.

IT is a ſtrange matter to ſe, how menne in this age, and in this Realme of England, begin to alter their manners & cuſtomes, not onely in garments, & ordinary behauiour, (which be things of none importance): But euen in their order of life, and conuerſation.

Vallentine.

Sir, it is true, that ſome doo, but the moſt doo not: But wherin I pray you, do yoù note the cheefe chaunge, and in what ſortes of men, and whether is this alteratiõ, from worſe to better, or from better to worſe?

Vincent.

This chaunge (wherof I meane) is like to the reſt of worldly chaunges: that is, from the better to the worſe: For as the Prouerb ſayth: Seldome coms the better.

Vallentine.

Prouerbe in deed is auncient, and for the moſt part true, ly applied: yet becauſe I am lothe to miſtake your mean- eſire to know, whether in lamentinge of alteration, you e whole world, or ſome perticuler countrey: or whether haue mee to apply it to England, and to ſome ſortes of nen only: For with other Nations (I ſuppoſe) you haue itle.

Vincent.

e, I am a home bred bird, and therfore will not take vpon ſcourſe of forrayne cuſtomes, though I heare they bee bad But as I tolde you at the firſt, I am ſorye to ſee Engliſh- pte to leaue their auncient good faſhions, and fall into manners, in my poore minde, much worſe, then our owne. uſe our talke ſhall not bee ouer tedious, I will not at this ou of all faultes (wherof I wiſhe amendment:) But only of r, and that in one ſort of men.

Vincent.

Touching mine opinion, you ſhalbe aſſured, it is, and euer ſhalbe ſuch, as I ſay: For I am (as I tolde you) a plaine man, vtterly vnacquainted with diſguiſing, and ſuperfluous ceremony, yea in troth, they are thinges much diuers, from mine education, and nature.

Vallentine.

I loue you a great deale the more, for in good faith, I am made of the ſelfe ſame mowlde. And though deſire to know did carry mee in youth far from home, and that into Countries, both beyond the Seas, and Mountaynes alſo, yet haue not thoſe ayres any whit, altered my loue from my naturall Countrey.

Vincent.

That ſo beeinge as (vpon your worde, I will now beleeue it is) I will truſt the rather to your talke, and thinke that, what you doo anſwere to my demaundes, is in troth, that your ſelfe doth faithfully follow.

Vallentine.

I pray you (Maiſter Vincent) lay by theſe curteſies, and fal to the matter of your demaundes. For mee thinkes, (though you would be called a playne man) yet you vſe more ceremony then I, that haue ſpente ſome parte of my life in Countries, where thoſe cuſtomes are moſt plentifull.

Vincent

Well, then I will holde you no longer in theſe complaintes, (which wordes I learne of you trauellers.) But fall into the matter it ſelfe.

Vallentine.

Indeed Sir, that is my deſire, & ſith it ſeemeth, that the ſubiect o your ſpeech ſhalbe in comparing of our countrey cuſtoms, with thoſe of forrain nations, I hope you will hold mee blameles, (though occa-

Vincent.

On Gods name, ſo let vs proceede, and (as I ılke ſhould extend too farre, I will neither aſke uſtomes, nor of all ſortes of men: but onely deſi ne doubt, in one thing, which toucheth mee only egree and condition.

Vallentine.

And I pray you Sir, what may that bee?

Vincent.

You know the vſe and auncient cuſtome of this R ras, that all Noble men and Gentlemen, (not callec ur Princes ſeruice) did continually inhabite the cour nere, from age to age, and from Aunceſter, to aunc ouſe, and hoſpitallitie, which got them great lo Neighbours, releeued many poore wretches, and wrc ther good effectes, as hereafter I will tell you.

Vallentine.

In deede Sir, I will not denie, that the Countrey ɔ gaine the loue of neighbors is very good, and to ı an acte of much charity: But to what end ſpeak our well liking of theſe matters, euery man wil aſſe

Vincent

houſes, inhabitinge Citties, and great Townes, which manner of liuing I cannot allow, Though it bee (as I heare) vſed in forraine Countryes. And becauſe you haue ſeene both faſhions, my deſire is (as a man of experience in both) you will faithfully informe mee, which of theſe orders of liuing you like beſt.

Vallentine.

Ah Sir, now at length you are come to the matter, which (as I conceaue) is nothinge els, but that you woulde know whither it were beſt that gentlemen ſhould inhabite, as they did aunciently, their owne houſes in the Country, or the Citties, as in many forraine nacions the cuſtome is.

Vincent.

In troth, that is the ſomme and whole effecte of my demaund, and nothinge els I will for this time deſire to know your opinion of, vnleſſe occaſion of our ſpeech ſhall ſo require.

Vallentine.

For my opinion herein (though it bee of ſmall authority) ſuch as it is I will tell you plainely, yet (as it ſeemeth by your former ſpeech) it will diſcent with yours. For as you commend the continuall habitation of the country, ſo do I vtterly diſalow therof, as a cuſtome, neither good for the common welth, neither for the gentils that do vſe it: which you ſhall perceaue playnly, if it pleaſe you to compare the commodities with the diſcommodities, of either: the good, with the bad, which is in either: the profit with the diſprofit, which is in either: the quiet and diſquiet which is in either. And the ſecuritie, with the hazard that is in either: all which (without priuate Paſſion) well waied, will eaſely lead you to the troth: But firſt, becauſe you affect the country life, I pray you commend it perticulerly, the beſt you may, and giue mee leaue to remember you with the diſcommodi-

leaſt you growe ouer fatte, with feedinge vpon your owne
When it commeth to my lot to ſpeake of my likinge, you
ıt offence, bee as bold with mee.

Vincent.

good will (Maiſter Vallentine). But I praye you marke
ſay, and forget (duringe my diſcourſe) the perticuler loue
ſome Italian or Spaniſh Lady, during your abode, on that
t that priuate Paſſion doth make your likinge to their
delicate, as you loath our owne country quiet, and
.

Vallentine.

you ſhall not neede to doubt any ſuch parcialitie, for it is
ce I was there: and beſides that, my bloud is now ouer
ıdle any ſuch fier. And therfore to our purpoſe.

Vincent.

ray you vnderſtand, that I remayne of the auncient minde
liſh Gentlemen, who euer, euen to this day (or very lately)

bad: other quallities in their childhood, wee commonly doo not giue them, as things which are either hurtful or ſuperfluous: beeing growen to riper age, wee ſend them to the Uniuerſitie, where many become ſo learned, as they gaine by learning their owne liuing: or if not, yet ſuch taſte of learninge, as they are the better. Some alſo we bring vp in y^e^ Innes of Court, where if they profite, wee ſuffer them to proceede: if not, ſpeedely reuoke them from thence, leaſt they acquaint themſelues to much with the licentious cuſtomes of the Cittie: as with quarreling, dycing, dauncing, deceiuing, luſtinge, brauing, & indetting. To teach them theſe, there wanteth not in euery ſtreate inſtructors ynow. Wee therefore holde it beſt, not to hazard our children abroade from our homes, vnleſſe it bee in theſe places of order, and there alſo ſuffer them not to continue, vnleſſe wee ſee their diſpoſition to learning. To ſerue in Court, or follow the war, wee accompt thoſe liues rather lewde, then laudable: theſe trades are commonly hard, and their hazard greater then wee (beeinge borne to wealth and worſhip) will put our Babes vnto: In concluſion, our care in educatiõ of children is ſuch, as wee ſtudy cheefly to make them honeſt and iuſt, wiſe and welthy, obedient and aſſured. Which commodities, others that haunt the Court, the Cittie, the Warre, and the world: either they want, or with great hap, or hazard they haue thẽ. Thus much I thinke ſhall ſuffice, to enforme you of our education, I think you partly know it, els I would ſpeake at more large: How do you allow therof tell me playnely? And then I will ſpeake of our lyues, and how honeſtly wee liue. For that was my promiſe.

Vallentine.

I allowe of your zeale to honeſty in education, but if you mixe it with ſome other thinges, I will like it the better. That you ſtudy to bring vp your children in honeſty, which is vertue, and cheefely iuſtice

t vertue men bee called good) I doo not onely allow you,
nd you: Yet if you remember what Tully telleth you (for
you haue bin a Scholler), That men are not only borne to
: Then will you ad ſome other vertues and knowledges to
wiſh to bee in your children, for beſides, that all men are
one thinge, yet is it commendable, nay rather neceſſary, that
perſons prepared for ſundry actions, not ſo much to ſerue
turnes as their Prince and Countrey: Reſpectes of more
ce, then the ſafety of any priuate Gentleman, either his
patrimony, or his Parẽts. For as you ſaid the ſum of
, was to frame your childrẽ to be honeſt & iuſt: wiſe &
bedient and aſſured. Al which things I allow, as lawdable,
misvnderſtood. And firſt, touching honeſty & iuſtice, I
hem as one: for indeed, an honeſt man is a iuſt man: &
is honeſt: & that is he that liueth iuſtly & honeſtly,
of loue to honeſty and iuſtice: and not hee that is iuſt,
feare, or for lacke of ſkil, to be worſe: for vertue is a

publique action, and priuate contemplation, I holde not that man wiſe, for hee ſhall do (as Marcus the Emperour ſayd of Marchants:) Labour and liue miſerably, to die ritch: To the thirde of your endes, wherunto the education of your children tended, which is obedience with ſafety: ſurely, for the firſt there is no nation, no, ſcantly the moſt barbarous, but wil commend obedience, & therin reſt you firme: but what you mean by ſafety I doo not ſo well know, but for ought I conceiue, it is the eſchuing of perill & paynes, which beeing your intent (as it ſeemeth it is) I can by no meanes aſſent vnto you. For if you conſider wel (as mens bodies be diuerſe) ſo are their mindes & inclinations diuerſe: euery one is not diſpoſed to one thing, nor to one actiõ, & therfore when you diſallow of al ſorts of learning & action, but of thoſe that be for gayne and reward, I accompt your iudgement reproouable. I wiſh therfore cleane cõtrary to your minde, that in reſpect of the common wealth, & the ſeruice therof, (wherunto we are all bound, yea the beſt of vs all) that ſuch younge Gentilmen as are not inclined to learning, ſhould by their Parentes, bee not only ſuffered, and encouraged, but alſo to their powers enhabled, to trauaile countreyes, & haunt y^e^ warres. In which trades of life, although touchinge their perſons, there bee greater perrill then in ſtudy at home: yet ſith the common weale may not wante ſuch men, and thoſe knowledges not gotten without perrill, I iudge it a leſſe euill to hazard mens bodies in them (though many periſh) then vtterly to want them, and haue our children ſafe at home. Euery man by nature is condemned to die, & better it is to aduenture an honeſt death, then to continue an vnprofitable life: To anſwere the reſt of your ſpeech, that in warre, in Court, and Cittie, is great ſtore of euill company: Thereto I ſay there is alſo many good: Therfore good counſaile of freends, & honeſt diſcretion of young men, may

learne them to make choiſe: Beſides that, it is good to know euill, not to vſe it, but to auoyd it: and for the moſt part, things are indifferent, and not perfit. Beſides vertue, there is nothing in perfection good: nor beſides vice, nothing in perfection euill. Therfore though your childe muſt needes know ſome euill, in learning good, yet it is better hee know it, with ſome hazard, then want his good for feare of that hazard. If no man would approch the fier, becauſe it hath burned many a houſe, and many a heedleſſe man alſo, that haue fallen into it, then would many a one freeze to death: & though the Sea hath drowned many thouſands, yet no wiſdome would that ſayling ſhould bee forbidden: for (as erſt I ſayd) in euery thing excepting vertue, is commodity and diſcommodity, & when the good doth or may ſurpaſſe the bad, no man doth (or at the leaſt ought) ſhun the aduenture, where good is the marke, and the end honeſt.

Vincent.

In good faith, Sir, you haue ſpoken more, then euer I did heretofore conſider: for in deede, when I bethinke mee of your diſcourſe, I remēber how diuerſely my poore children are in nature affected: ſome of thē are of thēſelues very bookiſh, others for none entiſement, or compulſion, can be brought to learn; ſo as (I ſuppoſe) you ſay truly, y^{t} if I durſt hazard their perſons, & ſuffer them to try their fortune abroad, they might attaine to ſumwhat. And Fortune (as ſome Clerkes ſay) is very freendly to folke aduenturous.

Vallentine.

Well, I am glad, my ſpeech hath drawen you to conſideration, of any good thing, before either vnthought of, or forgottē. But I am ſure you take my meaning, as it is, to remēber you, & not to coūcel you.

Vincent.

Sir, I thanke you, that you yeeld me that honor, to ſay ſo: this proceedeth of your fauour. But I muſt confeſſe troth, that I neuer caſt my minde ſo far from home. And I therby conceiue that a common wealth hath occaſion aſwell to imploy men expert in warre, as others learned in lawes, though of theſe wee haue moſt vſe.

Vallentine.

Yea, Sir, therof aſſure your ſelfe, and in ſome Countryes where God hath ſuffered vnquietnes, there is more want of good Capitaynes, then learned Doctors: yea in ſuch eſtate hath our Country beene, and may bee, for nothing is aſſured. But beſides Warriers, Princes haue occaſion to imploy many other Gentlemen of experience. For I can accompt vnto you ſundry honeſt quallities that are very cõmendable in men, and neceſſary for the ſtate.

Vincent.

Fayne would I bee enformed of all. But firſt let mee intreat you, to tell what are or ought to bee, the cheefe profeſſions of a Gentleman.

Vallentine.

That can I doo, and in few wordes.

Vincent.

So much the better, for my memory ſhall the more eaſely beare them away: therfore without more requeſt, I pray you proceede.

Vallentine.

The cheefe and onely profeſſions, wherby a Gentleman ſhould receaue aduancement, or commendation, are Armes and Learninge. For in theſe two onely ſhould hee exerciſe him ſelfe.

Vincent.

Surely Sir, they ſeeme to bee noble quallities, but I thinke hard to

hem. But is not Huſbandry, Tillage, Graſinge, Marchan-
ng and ſelling, with ſuch other trades (as wee Country men
ges meete for a Gentleman ?

Vallentine.

n ſpeeche I tell you, that I thinke not one of them fit for a
ns exerciſe.

Vincent.

hy ſo ? are they not commonly vſed of Gentlemen ? and by
doo receaue daily profit : the lawes doo allowe of them as
ommendable. Alſo by them many poore yonger Bretheren
ande (as commonly they are all) doo by the Plough, main-
ſelfe, his wife and family.

Vallentine.

re maintenance, and a ſlow thrifte, God knoweth, and full
commeth the perſon of a Gentleman to practiſe any of theſe

Vincent.

I pray you tell mee how many waves a man, without land,

Vallentine.

The better is your fortune, that haue by ſucceſſion only, the whole fruite of all your aunceſtors trauaile.

Vincent.

Euen ſo it is in deed, I thanke God & them for it: But I pray you anſwere to that I aſke you.

Vallentine.

Such Artes as I wiſh a Gentleman ſhould learne, muſt be thoſe that commonly are called Lyberall Sciences. Which and how many there bee of them, you may eaſely know, yea and to what purpoſe they ſerue.

Vincent.

But tell mee, are not the lawes a ſtudy very fit for a Gentleman?

Vallentine.

Yes ſurely, both the lawes Ciuill & Common are ſtudies moſt excellent, & to ſpeake breefely, all learnings, that tend to action in the ſtate either Ciuill, or Martiall.

Vincent.

Now you ſeeme to talke of great miſteries, but wee gentlemen in the Country, vnleſſe our ſonnes proceed in the ſtudy of the cōmon lawes, Diuinitie, or Phiſicke, doo holde them learned ynough if they can write and read Engliſh, and congrue (*ſic*) Latine.

Vallentine.

If your ſonne wade no deeper in learning, better vntaught at all. And I am of this minde yᵗ theſe common Schooles (wherof in England are many) that receaue all ſortes of children to bee taught, bee their Parents neuer ſo pore, and the Boyes neuer ſo vnapt, doo often times rather harme thē good, becauſe there they continue ſo long, as a good miſterie or occupation might haue bin learned. For

as I ſay, vnles the childe be apt for learning, and his freendes reſolute in holdinge him to it, the thinge were better vnattempted.

Vincent.

Now (Maiſter Vallentine) you ſeeme to ſpeake ſtraungly, as though Wrighting, Reading, and the Lattin tongue, were nothing worth.

Vallentine.

Sir, I do not ſo ſay, but to gaine a lyuing by thē without further learninge, I thinke it hard. And therfore poore men that put ſo many vnapte chyldren to the Schole, do nothing els, but offer them loſſe of time: For do you not meete many beggers that can doo all theſe, and yet you ſee their eſtate is plaine beggery?

Vincent.

That is true in deede, but yet if they bee honeſt and perſonable, they are the fitter to become Seruants to attend vpon a Noble or Worſhipful man.

Vallentine.

I am glad you haue remembred mee of ſeruing-men, for hereafter I will tel you more of my minde touching them: in the meane time, theſe quallities beeing of no neceſſity, will litle amend their entertainement, and their certenty nothing.

Vincent.

Well, I doo now conceaue what learninge you thinke meete for a Gentleman, and that for poore children (vnleſſe they proceede to ſome perfection in learning) they were better vntaught: & in troth to haue a good occupacion, I thinke is a ſure[r] trade to take vnto, then bare wrighting and reading.

Vallentine.

Touching Induſtry, I wiſh that young Gentlemen, (hauing no arte) ſhould ſundry wayes, yea, & euery wayes honeſt, try their fortune.

Vincent.

And how I pray you? for of my credite (if I had no reuenues of mine owne,) I could not tell, how to gaine a groat.

Vallentine.

Yet do you not ſee many yonger Bretheren, that euen in forraine Countryes, haue aſpired to great penſions: others haue happened vpon good Marriages, others for ſome notable, and egregious act, haue attained both profit and honour, whē others for very ſloth or cowardiſe do liue at home, almoſt in beggery. Did not they better that did aduenture them ſelues?

Vincent.

Yes indeede, but there are few, whom fortune ſo wel favoureth, and in attempting theſe matters many doo miſcarry.

Vallentine.

No doubt of that, els their reward ought not to bee ſo great, for things eaſy, without hazard, euery blockhead doth take in hand, and yet to incourage young men, as well in Induſtry, as Arte, I pray you conſider how fewe of infinite numbers doo prooue learned in the Uniuerſities: how few Prentices doo proue ritch Marchaunts, and how few Law Studients become Judges: And then ſhall you find the number of induſtrious men that thriue, is like to the reſt.

Vincent.

If I were ſure my Sonne ſhould attaine to that good hap you ſpeake of, (and that ſome perhaps, haue aſpired vnto.) Then could I bee content, hee ſhould hazard himſelfe: but I finde the daungers many, & the hope ſo litle, as I hold better to keepe him at home in the ſtate of a poore yonger brother, then ſee him ſeeke a good ſo deſperate.

Vallentine.

The more vnwiſe you, and by ſo ſayinge you diſcouer the baſenes of

your minde, your ſmall iudgement and leſſe experience: For if you had ſeene the Courtes of Princes, or the warres: you ſhal finde in euery of them, not only many young Gentlemen of your condition: But alſo many your betters, the Sonnes of Knightes, Barrons, Earles, Dukes, and Princes, & many of them, as ready to hazarde their liues for their honour & Country, as the pooreſt or prowdeſt Souldier. Do you then take ſcorne that your Sonne ſhould ſubmit him ſelfe to that perrill that theſe Princes doo aduenture? And if you conſider how many euen of baſe name & birth, through induſtry only, without arte, haue not only gayned them ſelues goods and glory: but alſo therby haue giuen honour to all their Poſterity, I ſuppoſe you would not onely aduenture your yonger Sonne, but my young Maiſter, your heir alſo, yea (rather then faile) your owne perſon. For had your firſt Aunceſtors beene no more induſtrious then you ſeeme, ſurely your name and houſe had not had that worſhip and wealth it hath. Theſe reaſons may, mee thinkes moue you to hope well of induſtry: But to confirme you, I will reſite the names of ſome few, whoſe induſtry hath not only gained themſelues glory, but alſo their Countrey infinite good. How ſay you to Colombus and Veſputius, whoſe induſtry diſcouered the weſt part of the world: from whēce the King of Spaine fetcheth yearely great Treaſure? Alſo what do you thinke of Magelanus, that ſayled about the world: yea to come nearer to your knowledge, do you not thinke that Maiſter Frobuſher, by his induſtry, and late trauaile, ſhall profit his Country, and honour him ſelf? Yes ſurely, and a number of others, who though they haue not performed ſo notable matters, yet haue they wonne them ſelues reputatiō, and meane to liue, ſome more, and ſome leſſe, according to their vertue and fortune.

Vincent.

In good faith, you haue ſpoken very reaſonably, I will no more be ſo lothe to let my children goe ſeeke their aduenture. Now tell mee ſomewhat of ſeruice, for (as I remember) that was the third way to aduauncement.

Vallentine.

In troth, I ſo ſaide, and ſo I meane. Seruice, I ſay, hath aduaunced many, and daily doth, it can not much differ from induſtry, ſauing that it hath ſomewhat a ſtraighter rule: but deſire of honor in the couragious, and neceſſity in the poore, doth driue them to refuſe none aduenture: Thoſe yong Gentlemen therfore, y^{t} finde them ſelues of minde capable, & of body diſpoſed, I wiſh them to haunt the warre, wherin though the paines bee greate, and the perill much, yet it entertaineth the life, and in time yeeldeth honour. It is the common cuſtome of Fraunce and other Countries that young gentilmen bee brought vp as Pages in Court: ſo ſoone, as their Pagery is paſt, they become ſouldiers in ſome Band or Garriſō, where (after knowledge and proofe) they become Officers: from Officers, Captaines of companies, and many of them gouernours of Townes, Coronels, and Chieftaynes. Is not this a better courſe for younge Gentlemen then tarry at home in their Fathers or Brothers houſe, and kepe a Sparhawke, or a kennell of bawling Dogges, or (that, which in mine opinion is as bad :) Marry him ſelfe with ſome poore Mayden, and through charge of Children, become a very Farmer, or Ploughman, which thinges though they bee honeſt, and fit for ſome men, yet for a Gentilman vtterly vnmeete.

Vincent.

I am halfe of your minde, but this Realme hath ſeldome warres, and few Garriſons, where wee ſhould reſort to learne, and leſſe meanes to employ or entertaine ſuch young men, as are apt & willing to ſerue.

Vallentine.

It is true, & yet there are more occaſions to call thē to it, then they take, & more meane to entertayne thē, then (for ought I ſee) men of minde to deſcerne them, and were our nation ſo deſirous of honour, and their owne good, as ſome others are, there would neuer bee leſſe, then two or three hundreth young Gentlemen wandring the world abroade & ſeeking aduentures: yea, I ſuppoſe, wee Engliſh Gentlemen haue ſo heretofore vſed y^{t} matter: how could els Johannes Acutus, an Engliſh man, haue kept that ſtir in Italy that hee did: who (as Iouius, and other Cronacleirs ſay) led 5000 Engliſh voluntary Souldiers, and during the contētions betweene Guelphi and Gibellinj, did many ſeruices & exploits very memorably?

Vincent.

But I pray you, are there no other wayes for Gentlemens preferment, then the exerciſe of war?

Vallentine.

Yes, Sir, els God forbid: for I would haue no man (cheefely poore men) to accompt that the war is their occupation: But rather how to ſerue at occaſions, and the ſervice done, quietly to retier them ſelues to their owne houſes, Maiſters, freends, or other induſtry, nɔt dooing as I ſe many luſty yong Souldiers do, beg in the ſtreats, when with a litle paines they could get them ſelues a way to liue.

Vincent.

But what ſhall the young Gentlemen ſouldiers doo, for (I thinke you know) they haue no handy crafte to fly vnto.

Vallentine.

That I know well, neither would I wiſh them to meddle with any Mecanycall manner of liuinge, as a thing vtterly vnfit for Gentlemen. And therfore I will ſay y^{t} ſith the number of thoſe ſouldiers is ſmall,

in reſpect of y^e^ other multitude, they might eaſely bee (or the greater part of them) receaued into Garriſons, and into the ſeruice of Noblemen, and others their good freendes, who knowinge them vertuous, would bee glad of their ſeruice, nay rather their company.

Vincent.

In deede the number of Gentlemen, that follow the war, is nothinge in reſpect of the multitude: and therfore either ſeruice, their owne induſtry, freends or fortune may, (as you ſay) continually holde them in hart, and ability to liue.

Vallentine.

Doubt you not therof, ſpecially if they be honeſtly and thriftely enclined: for ſome I haue ſeene ſo careles, as they neuer forecaſt what want may follow. But finding them ſelues plentifully applied, do ſpend as much in one yeare, as fortune & frends haue gayned in many: therfore to prouide for them I meane not.

Vincent.

Yet one queſtion more, touchinge ſeruice; Are there not other ſeruices beſides the warre, fit for a Gentleman, whereby hee may bee maintained or happely aduaunced?

Vallentine.

Elſe the world were harde, though the warre ought to occupy the greateſt number. For (if you forget not) I told you long ſince, that the profeſſion of a Gentleman might bee either Armes or Learning: wherof, if hee hath any taſte, with ſome wiſdome and experience, he may not only ſerue in the houſe and affaires of Noblemen, and Officers, but alſo the Prince himſelf, yet if his learning be not in perfection, or excellent in ſome liberal ſcience or lawes, I would wiſh hee added therunto Induſtry. In concluſion, what gentleman ſo euer hath in him either by nature or nourture, any vertue, ſingularity, or induſtrious

knowledge, cannot want place eyther Martiall or Ciuill, either in his owne natiue Countrey or els where. And though perhap you ſee many in Court euen by mere flattery, yea, ſome almoſt witleſſe, win more wealth & worſhip then many others, yet aſſure your ſelfe that vertue is the true way vnto them: & whē occaſion of ſeruice doth happen, men of value & vertue bee thoſe that ſhal ſtand their country in ſteede, and honor them ſelues.

Vincent.

Yet tell mee I pray you, which are the meanes, to enter into the courſe and order, to bee aduaunced to ſome good, either Martiall or Ciuill, as you terme them?

Vallentine.

And that will I breefely tell you, let him that affecteth the warre, apply him ſelf to ſerue, or follow ſome Noble man, or expert Captain, that is either in continuall ſeruice Martially, or that is likely to bee vſed at occaſion, for moſt commonly wee loue thoſe, and deſire their good, whoſe ſtudies and inclinations be like vnto our owne. And ſuch as fynd thēſelues diſpoſed to lerning, or any ciuil function, let thē follow or ſerue thoſe learned or wiſe perſons, to whom the ſtate hath geuen thoſe aucthorities and truſt.

Vincent.

Truly you tell mee a way very likely & reaſonable, for at ſuch time as the laſte warre was in Fraunce, I meane at Newhauen (where as you know who was the Generall,) I hard him commend the courage and conducte, not onely of principall Captaynes and Gentlemen, but euen of priuate Souldiers: yea many yeares, ſithens that time, you ſhal yet vpon ſmall occaſion heare the like at his hand, as though their dooings, and the mennes names were written in the middeſt of his memory.

Vallentine.

Well, now I perceaue you vnderſtand me, and as this Noble man did and doth honor men of his profeſſiõ, ſo doubt you not but likewiſe will others. And yet to acquite your tale, I remember, I haue heard him tell more then once, of one poore Souldier, who in reſcuing, or reuenginge an other Engliſh man, aſſayled by two Almaynes with their ſlaugh ſwordes, ſlew them both with his owne hand, euen in his ſight, which both wee, and euery man muſt ſay, was a part of a couragious Souldiour, and the General often ſpeaking therof a ſigne, hee honored his deſert and deſired his aduauncement.

Vincent.

But I pray you, is this the manner of other great men, to honour thoſe that ſerue vnder them in their profeſſion? I aſke of you, becauſe you liue in Courte, where are great perſonages, both in the knowledge of Armes and learning.

Vallentine.

Yea ſurely, though I cannot ſo perticulerly name the matters: yet many Gentlemen there bee ſo ſtudious and painefull, as both in Ciuill & Martiall affaires are very expert, and you ſhall heare great men that can iudge, much commend them, yea to the Prince, by whoſe bounty all ſortes of vertuous men are aduaunced.

Vincent.

I begin to reſt ſatisfied, touching education: and am perſwaded, (and ſo will perſwade with other Gentlemen my freends) that they ſhall aduenture their Sonnes, more then the olde cuſtome was, ſith either by their aduenture, they ſhall liue and become vertuous, or (as wee Engliſhmen call it) of good quallities, or elſe die honeſtly in ſeekinge to make them ſelues fit for the Princes ſeruice, and their owne reputation.

Vallentine.

I am very glad that my poore reaſons haue taken good effect, but therin I wil challenge no more to my ſelfe, then I deſerue: which is, that I haue put you in minde of that you either forgot, or els (for want of leyſure) neuer conſidered: For I acknowledge you of much more wiſdome and iudgement then I am. Doth it pleaſe you to commaund mee any further ſeruice?

Vincent.

You will neuer leaue your Ceremonies (Maiſter Vallentine). I know you are more wiſer and more expert then I am: but your naturall curteſy and modeſty, doth moue you to yeeld more reſpect then is due vnto mee: I thanke you for it, and loth I am to ſeme tedious, els I entreat you to hold your promiſe; that is, to heare mee tell of our countrey commodities & the content wherin we liue there: For though I now yeelde that the education of Gentlemen is beſt abroad, yet mee thinkes their continuall habitation ſhould bee beſt in the Country at home.

Vallentine.

I hope you will not euer dwell in that opinion: but I pray you begin to tell of your Countrey delightes, and what is your manner of liuinge. I will with all my hart both paciently heare you, and boldly (as you gaue leaue) tell you my minde, how I allow of your reaſons.

Vincent.

I ſay then, that our Country habitacion is more godly, more honorable, more holeſome, more quiet, more pleaſant and profitable, than it can be in any Cittie or Burrough.

Vallentine.

Surely Sir you have ſpoken of great reſpects, why you ſhould loue the Country dwellinge, and though I will beleue that the thing is as

you ſay, yet ſith wee are in diſpute of the matter, you muſt giue mee leaue to demaund either reaſons or demonſtracions, why indeed it is ſo?

Vincent.

I will proceede, as orderly as I can, and make proofe (as I hope) of all my ſpeeche, & firſt becauſe I alleadged, that our Country liues (I ſpeake without compariſon) was more godly, then the life of the Cittie: That opinion I conceaue, becauſe I finde there much loue & charity, which as I take it, are two ſpeciall markes of godlines, and ſeldom found in Citties, where euery man almoſt lyueth to him ſelfe: For wheras Neighbours doo meete often without ceremony, chearing and conuerſing one with an other, without diſdayne, or enuie, (as wee do in the Countrey,) there I iudge is loue, and good neighbourhood: Likewiſe where hoſpitallitie is liberally kept, and many Children and Seruauntes daily fed, with all other commers: there (as I alſo thinke) is much charitie: in the Towne it ſeemeth the contrary, there is no meetinge of neighbours, without ſpecial conuitation, no ſalutation without much reſpect & ceremony, no number of Seruaunts, but thoſe that for neceſſary vſes are imployable. So as in breefe, there ſeemeth to bee litle loue amonge equals, and leſſe liberality to inferiours: Wherupon I inferre, that in Citties and Townes, is leſſe plenty of both theſe properties: (I meane loue and charity) then is with vs in the Country. How ſay you (M. Vallentine) haue I ſpoken well or no?

Vallentine.

You ſpeake euer exceeding well, yet I pray you with patience, heare what may be ſayd to the contrary. It ſeemeth that ceremonies of ciuility, doth make you doubt of loue among town inhabitants, and ſo conſequently there wanteth ſome parte of that godly good will you

finde, or imagine to be in the Country. Truely, Sir, if you were aſwell acquainted in any Cittie, as you are in the Shier, where you abide: you ſhould finde the ſame affection among men, that there are, ſome more & ſome leſſe, of acquaintance and freendſhip amongſt theſe men, as they bee more or leſſe a kinne, allied, or of conformitie or difformitie in diſpoſition. For there are few men ſo vniuerſally curteous or kinde, as make accompt of all men alike; which ſo beeinge, bringeth mee to beleeue, that when good freends are diſpoſed to meete, it is better to be eyther inuited, or occaſioned, then (as they doo in the Countrey) hand ouer head reſort to a gentlemans houſe, where (becauſe the Maiſter doth not make choice of his gueſtes) ſometimes very ſtraungers doo there meete, yea, other whiles meare enemyes, which (as you can conceaue) muſt needes marre all the myrth. And if any of theſe gueſtes doo happen to receaue leſſe curteſy or entertainment then the other, he falleth forthwith into offence or ielouſy agaynſt the Maiſter of the houſe, and holde[th] him more then halfe his foe. Which diſpleaſure could not happen, if no man would reſorte thither vnbidden. Beſides that, (if you marke it well) when a knot of good and famylier freendes bee met, to make merry and talke, (as true freendes often doo) merrilly and liberally: if but one extraordinary man (none of this troupe) doth hap to come in, you ſhall finde all the mirth marred, and their free ſpeeche conuerted to reſpecte, yea, (ſhall I tell all) that gueſte vnlooked for maketh one to many: for the number of lodginges. And ſo the Maiſter of the houſe, is driuen eyther to forſake his owne bead, or diſcharge his vnbiden gueſt.

Vincent.

It is true that you ſay, that theſe vnacquainted gueſtes do occaſion alteration of cheare, and I my ſelfe in my poore houſe, haue diuerſe

times beene ſo haunted with gueſts, as I was driuen out of mine owne bed, to lye at ſome Tennants houſe of mine, for a night or two: Notwithſtanding, I toke it for no great trouble, ſo long as my freends found themſelues content and welcome.

Vallentine.

But, Sir, are you ſure they were all your freendes ?

Vincent.

Yea, ſurely, I ſo thinke, though ſome of them I had neuer ſeene before that day.

Vallentine.

Doo you not thinke you haue as true freendes as any of theſe haunt feaſtes, that dwell far from you, or that do viſite you at their occaſions, or your owne conuitation ?

Vincent

Yes, truly, and my trouble the leſſe, if wee were leſſe haunted, but the Country cuſtome is, to bid euery man welcome, and the more reſort he hath, the more is the Maiſter of the houſe honored, and the more authority a Gentleman hath in the ſhier, the more is the reſort vnto him.

Vallentine.

Uerely I ſo thinke, for as his true freends do ſeeke him for loue and honour, ſo are there others that do it for flattery or feare: Thus you ſee how eaſely you may be deceaued in the loue of your Neighboures, and that haunting your houſe, may bee for other cauſe or occaſion, aſwell as loue.

Vincent.

Sir, it may ſo bee right well, but yet you can ſay litle agaynſt mee, touching our liberalitie and charity, which wee vſe in the Country, keepinge our gates open for all men, and feeding many tall fellowes

to attend vpon vs: alſo relyuing all Beggers, that aſke at our gates, with money, meat, or bothe.

Vallentine.

I am loth to ſpeak againſt theſe cuſtomes, becauſe they are the cheefe commendacions of the Countrey: and yet, ſith I haue already my pardon and lycence to ſay what I luſt, againſt you, let mee aſke what ſortes of men doo enter commonly within your gates, which (as you ſay) are neuer ſhut?

Vincent.

There doo reſort vnto vs of all ſortes, I meane Noble men, Gentlemen, Yeomen, our Neighbors, & many others that either haue occaſion to come thither for buſines, or paſſe that way for their own affaires or pleaſures.

Vallentine.

Theſe mennes preſence in your houſes, do rather honor you, thē ſhew that therby you be charitable. But what bee theſe tall fellowes of whom you ſpeake?

Vincent.

They bee our ſeruingmen, that attend vpon our Table, and follow vs in the ſtreetes, when wee bee at London, or any other great Towne, and furniſh our Halles at home.

Vallentine.

But I pray you, haue they no other quallities, wherin to ſerue you, or doo you vſe them for no other purpoſe, then attend on your Table, or follow you as ſhadowes.

Vincent.

Surely no, neither is it the manner to offer them any labour or drudgery, for therof they would take great ſcorne, beeing cumly perſonages, & commonly the ſonnes of ſome honeſt Yeomen, or Farmers of the Countrey.

Vallentine.

Then can I compare them to Monckes and fat Friers, who vnder pretence of prayer, wanne themſelues a laſie life, and liued vpon others laboure: So theſe men, beeing called men of ſeruice, do nothinge leſſe then ſerue: I doo not therfore accompte you charitable in feeding of ſuch idle folke: for that is ſayd to bee ſpent or geuen charitably which is beſtowed on beggers, the blinde, and lame, and ſuch like: but not on theſe ſturdy fellowes & needles ſeruauntes.

Vincent.

Doo you ſo ſay, Sir? Were it for the worſhip of a Gentleman, hauing good lande and reuenues to keepe no more ſeruaunts, then (as they doo in Citties) thoſe that for their neceſſary vſes they muſt needes imploy? If wee Gentlemen ſhould ſo doo, how ſhould wee furniſh our Halles? how ſhould wee bee ready for quarrellers? or how ſhould our Wiues bee wayted on when they ride a broade, as commonly their cuſtome is, cheefely in Sommer, the faire ſeaſon and hunting time?

Vallentine.

In good ſooth, you haue now ſayd much, but nothing to purpoſe, for though it hath been a cuſtome to keepe theſe needleſſe men, yet the cuſtome being not good, or not profitable, it ought to be baniſhed, among the lubberly Monckes and fat headed Friers. Your Halle will beſt ſhew their good proportion, when they be not ouer ful: your quarrels would be perfourmed, with your owne perſons, and your wiues (beeinge well vſed) ſhould bee no common huntreſſe[s], nor gadders abroade, though I deeme not, ſuch hath bin the vſe that Ladies and gentlewomen, (euen in their Huſbandes abſence) ſhould ride a hawking, or huntinge.

Vincent.

If this cuſtome of keeping great numbers of ſeruingmen had not beene good, and commendable, how happeneth it, that neither lawes hath forbidden it, nor experience hath not diſprooued it?

Vallentine.

I will tell you how (in mine opinion) this comberſome and vnprofitable cuſtome came, which in deede (as I thinke) at the firſt was very neceſſary, but now cleane contrary.

Vincent.

How can a thing bee good once, and after proue euill, cheefely a cuſtome ſo long vſed?

Vallentine.

Yes, ſurely Sir, and you ſee many lawes or ſtatutes made with good conſent, and vpon iuſt occaſion, which afterwardes become either ſo vnprofitable, or ſo ſeuere, as by like conſent they be annulled, as you your ſelf (euen in your owne age) might haue marked: Likewiſe would cuſtomes which become vnprofitable, or vnfit for y^e^ comõn welth be vſed. And touching our matter of many idle ſeruãts, I thinke, y^t^ at ſuch time, as this Realm was deuided into ſundry principalities, & y^t^ therby cõtinuall quarrell and diſcord grew among the Princes and their ſundry ſubiectes, of neceſſity the Noble men and Gentlemen were forced to keepe the greateſt number of Seruauntes they were able: Not for the purpoſes you alleadge, but rather (as a Gard) to defend them from the fury of their enemies: either els this cuſtome began in y^e^ time of the great ciuill warres, which continued many yeares, and was (as you know) called the Barrons warre. In theſe times it was onely not folly but rather great wiſedome to haue numbers of ſeruauntes, and followers, though with charge, to attend vpon Gentlemen for their defence: but had they liued in continuall

quiet, free from ciuill diſcention, I ſuppoſe, they would not haue continued thoſe Garriſons for their vayne glory, or their ſenceles ambition (as I may call it).

Vincent.

In good earneſt, you ſpeake reaſonably.

Vallentine.

Yea, Sir, I can bringe one other matter to your mind, wherof you may rather gather, y^t^ this peaceable Realme, hath been in times heretofore greatly trauelled, and the Nobillity in much perrill: for if you conſider wel the ſights, and manner of their moſt auncient houſes, you ſhall finde they were all (for the moſt part) either Caſtelles or houſes trenched, or Moted about: as buildinges, made rather for defence, then other reſpect, either of pleſure or profite. Wherfore ſeeinge they did chooſe an habitation for ſtrength and defence, it is very like they alſo accompanied them ſelues, as ſtrongly as they were able. And I dare warrant you that in thoſe dayes, though they did, (as wee do) entertaine many ſeruaunts, yet was their conſideration diuerſe from ours. For as wee regarde cheefely the comlines of the perſon, ſo did they ſtudy to take them that were expert in the warre, and weapon of that age: as Pikes, Bowes, Swordes, and ſheeldes, (for ſhot, I geſſe, they vſed not:) Alſo they made choice (as I likewiſe ſuppoſe) of men that were hardy and ſtrong, becauſe, hauinge litle, or no vſe of Artillary or ſmall ſhot) the cheefe ſeruice conſiſted vpon force: both in defence of their Caſtels or houſes, and alſo in the feelde fight.

Vincent.

All this while (I confeſſe) you reaſon very probably: but now (thankes to god, and good gouernment) wee haue no neede, as they had, and yet haue we as good reuenues or more then the noble or Gentlemen of thoſe ages, and enioy them more quietly: why ſhould

wee not then keepe them ſtill, to attend vpon us for our honour & worſhip? And they are not altogeather ſo vnquallified, or idle, as you are perſwaded.

Vallentine.

Then I pray you, enforme mee further of their vertues or qualities, ſith I haue plainely tolde you, for what cauſe the cuſtome of Seruingmen began, and of what condicion they were.

Vincent.

Among our Yeomen, you ſhal finde ſome (yea very many) wel brought vp, and expert in ſundry ſeemly, and neceſſary knowledges, without which they cannot (as they doo) ſerue a noble man, or gentleman: and not to holde you in longer expectation what they are, you ſhall know that our ſeruingmen, beſides that they al, (or the greateſt number) can well and decently weare their garments, and cheefely their lyuery coates, their ſwordes & bucklers, they can alſo carue very cumly at your table, as to vnlaſe a Conny, to raiſe a Capon, trompe a Crane, and ſo likewiſe handle all other diſhes, and meates that are ſet on the board before you: ſome of them alſo can wreſtle, leape well, run & daunce. There are alſo of thoſe, that can ſhoote in longe Bowes, croſſe Bowes, or handgunne: Yea there wanteth not ſome that are both ſo wiſe, and of ſo good audacitie, as they can, and doo (for lacke of better company) entertaine their Maiſter with table talke, bee it [h]is pleaſure to ſpeake either of Hawkes, or houndes, fiſhinge, or fowling, ſowing or graffinge, ditchinge or hedginge, the dearth or cheapenes of grayne, or any ſuch matters, wherof Gentlemen commonly ſpeake in the Country, bee it either of pleaſure or profit, theſe good fellowes know ſumwhat in all.

Vallentine.

Uerely, Syr, you haue told mee newes; I would faine know more

of theſe men, and of their feates, I will no more ſay vertues, for that ſmels to much of beyond ſeas.

Vincent.

If you knew, what honour or worſhip theſe can doo, to a Noble man in his Countrey houſe, you would rather giue a good ſeruing-man fortie pounds wages, then want his ſeruice ſome one day: I meane, eyther when you haue ſtore of ſtraungers (for ſo wee call our gueſtes,) or els when you are from home: For in your abſence, hee cannot onely ſee thinges in good order, but alſo entertayne them, firſt in the Hall, nexte in your Parlour, (or if you keepe that manner or eſtate) in your great Chamber, as a right good Gentleman, and ſometimes a Lorde, may bee content (in their Maiſters abſence) to take all in good part: Yea to tell you all, ſome heires, (I ſpeake playnely in this place) bee ſo ſimple, as their ſeruingmen, by their counſell, in prouidinge, foreſeeinge, entertaininge, and ſparinge, doo maintayne their honours and worſhips.

Vallentine.

You ſpeake well for theſe ſortes of ſeruauntes; I luſt not yet a while to reply, I pray you ſay on. Are theſe all, that his folly, & fooliſh ambition doth entertaine? You muſt not tell what I ſay.

Vincent.

I am ſure you ſpeake merrily: but yet I will proceede, theſe ſortes of men bee the moſt number: but beſides them wee haue ſubſeruing-men, (as I may call them) ſeldome in ſight: As Bakers, Brewers, Chamberlaines, Wardrobers, Faulkeners, Hunters, Horſekeepers, Lackeies: and (for the moſt parte) a naturall Foole or Jeſter to make vs ſporte: Alſo a Cooke, with a Scullin or two, Launderers, Hynes, and Hogheards, with ſome other ſilly ſlaues, as I know not how to name them.

Vallentine.

ht I had knowen all y^e^ retinue of a Noble mans or Gent[le-
ſe. But now I finde, I do not, for it ſemeth a whole Army or
d yet, (ſhal I tell you truely what I thinke) this laſt number
bee leaſt, is the more neceſſary ſorte of ſeruaunts, becauſe
neceſſity, and the other ſuperfluity, or (I may call it) am-
ut altogeather they make a world: For my parte, I had
e a litle with quiet, then a great deale with ſuch confuſion:
money and prouiſion bee plentiful in the Countrey, yet
nd eating, deuoureth all: and for aught I conceaue, there
charity in feedinge of many of theſe men who eate much,
le.

Vincent.

confeſſe it true that our charge is great, and ſome of them
rowde and euill natured people, as were it not for their
kes (who bee our good freendes, or Tennants) wee would
s diſcharge our houſes of them: But partly for thoſe re-
l partly for feare, beeinge out of ſeruice, they ſhould fall

Vincent.

Yes mary would I, but to what purpoſe would you apply this Parrable?

Vallentine.

I can compare a cumly vnquallified ſeruaunt to this Tree, for if hee can none other good, but ſhew forth his proper perſon, nor intendeth to bee more profitable, it maketh no great matter, what becommeth of him: cheefely, if hee bee vnhoneſt, and of euil condition. Let not that therfore comber your conſcience: but a gods name prefer your profit beefore the releefe or maintenaunce of ſuch ydle folke.

Vincent.

In very deed, ſyr, I haue heard of learned Clerks, that God and nature hath made nothinge in vaine: wherupō I iudge, that men who can no good, the fault is rather their owne, then natures: yet doth it ſumwhat ſtay in my ſtomack, to diſcharge a luſty fellow, though his conditions bee but ſkantly commendable. And the reaſon is becauſe hee becommeth a houſe well.

Vallentine.

If that bee all, that bindeth you to your charge, I will tell you how you ſhall better cheape furniſh your houſe, then of theſe perſons, of whom you haue no other vſe, then to looke on them, becauſe they are cumly.

Vincent.

As how, I pray you? for conſidering the ſmal ſeruice they doo, and yet are men healthy & ſound, I ſuppoſe it is no great charity to keepe them.

Vallentine.

What I meane to tell you, is this: that you were beſt to cauſe al their pictures to be drawen in their beſt array, and hange them vp in

and you ſhall finde them as ſeemely furniture, as the men
, and yet they will put you to no coſt, eyther in meate,
cloth.

Vincent.

ake merrily, but yet in good faith reaſonably and truely,
ſe men bee ſound and ſtronge, and will notwithſtanding
beleeue to keepe them, (cheefely with euill condicions) is
haritie, and hauinge no ſeruice at their handes, I cannot
eaſonably, that they are profitable.

Vallentine.

y glad, that you are perſwaded to ſee, that many thinges
Country, & accompted godly, bee not euer as they ſeeme.

Vincent.

e, I yeelde vnto you, and had I conſidered ſo much a
es ſince, it would haue ſaued mee two thouſande poundes
, that theſe good fellowes haue deuoured: But tell mee
y next allegation, honour and worſhip.

Vallentine.

Vincent.

I finde it far otherwiſe then you ſay, for albeit a man bee (as few are) in poſſeſſion of all theſe vertues, which (you ſay) doth onely make men honourable: yet if hee bee no Houſeholder, nor keeper of ſeruaunts, you ſee that in his Countrey, neither the neighbours will loue him, nor y^e^ people do him reuerence.

Vallentine.

I did not, nor will not ſpeake agaynſt houſeholdinge, nor yet haue I inuayed agaynſt keping of honeſt and neceſſary ſeruauntes but againſt the ſuperfluitie in either: For I confeſſe that hoſpitallity, bee it in Towne or Country, is good and godly, and alſo a teſtimony of liberality, which is a great vertue, and very commendable. But therwith bee content that I tell you, that though all good houſe-keepers bee the more honourable, yet euery one that can not, or doth not kepe houſe, or ſeruaunt, muſt therfore bee diſdained or holden vile.

Vincent.

I know not what ye mean by diſdain or vilety, but I am ſure, be a man neuer ſo vertuous, vnles hee be a houſekeper, no mã wil in y^e^ country reſort vnto him, or if hee walke in the Cittie without ſeruants attending on him, no man wil put off his cap or do him reuerence: how can then ſuch a man bee honorable?

Vallentine.

Yes, yes ſyr, as much (or perhaps) a great deale more, then hee that ſpendes a thouſand poundes a yeare in his houſe, or that hath in the Towne twenty men to follow him. For though a vertuous man doth walke alone for lacke of abillity and ritches, yet (if he bee knowen) hee ſhalbe honored: though (for want of ſeruaunts) hee ſeemeth not to euery one, that hee is honorable, becauſe it is the

vertue of minde, and not the guifts of fortune, that honor is due vnto.

Vincent.

Mee thinkes, you ſpeake wel: and I muſt needs allow that a vertuous man (though hee bee poore) deſerueth to bee reſpected, and honored: yet experience teacheth the contrary, that men of Title and wealth, are euer honored, and the poorer ſorte (though full fraught with vertue) doo paſſe without reputation: As for example, when we Gentlemen of the Countrey doo reaſon (as many times wee doo) of Noble men, Knightes, and all other degrees, comparinge ſome one to an other of the ſame callinge: we accompt him more or leſſe honorable or worſhipfull, as hee is more or leſſe landed or wealthy.

Vallentine.

I doo not vnderſtand you; I pray you tell mee, as how you make your compariſon.

Vincent.

If there bee two Lordes in our Countrey, and y^e^ one hath twenty hundreth pounds in reuenue, and the other but fifteene, wee ſay, hee that hath the more liuinge is the more honourable Lorde. And likewiſe, if two Knightes, the one hauinge a thouſand pounde rent, the other not half ſo much, wee ſay they bee both men of worſhippe, but not worſhipfull alike, but the one more, the other leſſe: And ſo from degree to degree, wee make our eſtimation: Alſo you ſhall ſee it as a rule, taken and followed amonge Gentlemen, that hee that hath leſſe lyuinge, giueth place to him that hath more: though for byrth and vertue, hee [bee] much better. The ſame guiſe their good wiues vſe in the Countrey: for a ritch Lawyers wife, or the wife of a luſtye younge Francklin, that is lately become a Gentlewoman (Gra mercé, Monſer le Harrault) will make no ceremony, I warrant you, to ſit

downe and take place before any poore Gentlewoman, bee ſhee neuer ſo vertuous, wel borne or married to a Gentleman in deede, of a good race, vnleſſe hee hap to haue either authority in the Countrey, or good plenty of lyuinge.

Vallentine.

I doo now vnderſtand well, how the worlde walketh, and am ſorry for it, ſithe that which is without the man ſhould more honour him, then that is within him. This eſtimacion I muſt (notwithſtanding that the multitude do allow it) vtterly reiecte as falſe and vile.

Vincent.

And why? will you oppoſe your ſelf to the opinion of ſo many: I dare ſay if you come into the country and aſke of this matter, I warrant you they will ſay (without exception) the wealthier man, is the more honeſt man: and the greater landed Gentleman, the better man of worſhip.

Vallentine.

Then by that reaſon my Lorde Mayors Horſe is a worthier beaſt then Maiſter Recorders Moyle, becauſe hee carrieth a ritcher burden: For that in your accompt thinges without vs bee thoſe that honour the perſon. But this folly and falſe iudgement in honour commeth of ignorance, and ignorance proceedeth from your manner of life in the Country, where in deede you neuer attende to know what doth become you, but what may enritch you, wherin you are far ſhort of the Lawyer and Ploughman, the one hauing a trade to ketch coyne, by his counſell and crafte, the other by his labour and lucke. You in the meane ſeaſon (though in troth, attentiue enough to heare of profit:) yet mixing your thirſty deſire with mirth and ſolace, as hauking, and hunting, can neuer attaine to that wealth, which they do, and yet you will yeeld them honour Certainly, if you had beene trained[1] vp in the Court or Towne, you would caſt an other accompt

[1] Orig. ed. reads *traded.*

tter, and bee not ſo barely minded as to way the worth of
e rente of their landes or the money in their purſes.

Vincent.

ot ſay, that this was my iudgement, but the opinion almoſt
for if one man in the Countrey do hold your minde, I dare
l finde an hundreth to incounter him.

Vallentine.

ſo bee (cheefely) in this corrupt age, but for my parte,
iſe a hundreth men did encounter my iudgement, I care
m ſure there is not one wiſe man among two hundreth.

Vincent.

am content to yeelde rather to reaſon then the multitude,
e with you, y^{t} men are more or leſſe honourable, as they
r leſſe vertuous, not meaſuring them (as the multytude
ey are layed in Subſedy bookes.

Vallentine.

you, ſyr, for dooing mee ſuch fauour, as to concurre with
nion. I pray you proceede in the reſt of your countrey

Vallentine.

Euery commodity beareth about it ſome diſcommodity: yet if I luſt to reaſon ſo needles a probleme, I could ſay, that as Courtes and Cities, by reaſon of the concourſe of people become oft times vnpleaſauntly aired, yet the ſight is of more importance and worthier conſideracion. For it may bee that a perticuler houſe in the country, (as commonly all olde buildinges were) bee as low, and vnholſomly placed, as any Cittie, for hereof was greater aduiſe in ſytinge it. Alſo therin are great prouiſions to preuent corruption and ſicknes: the people alſo beeing therin, are more neate and ciuill then they bin in the countrey: For clenlynes is a ſpeciall preſeruatiue againſt infection, yea, if you did, or could know the whole number of people that did inhabit London, or any other cittie, comparinge them with as many of the Countrey, and marke how many died weekly of either, you ſhould commonly ſee the thing would fall out indifferent, though at ſome one time died more Citizens, yet at ſome other you ſhould finde as great plagues and ſickneſſe among the Maſſe of your countrey folke. And for your exerciſes (which I confeſſe are honeſt and good,) I will ſpeake of them hereafter when you hap (as you haue promiſed) to praiſe the pleaſure of your countrey dwelling: Let it then ſuffiſe, that touchinge the good or euill ayre, and holeſomnes or vnholeſomnes, of our diuerſe dwellinges, I refer you to the ſighte of the places, and leaue them to your wiſedome without comparinge. Wee liue here, till wee can no longer, and you, till you die: ſome are very healthy, and ſome euer ſickly: ſome haue much of the one, and ſome of the other. Euery man to his fortune.

Vincent.

Then ſyr, let that bee, as bee may, for I finde in euery ayre, ſome liue longe, & ſome leſſe, though few ſo longe as they would, but now let vs common of our quiet.

Vallentine.

good will, I am content to heare you, ſay what you luſt, leaſe mee much, to know of your quiet life.

Vincent.

nd you (good Maiſter Vallentine) that our houſes bee, or e) the moſt auncient of them, ſited in places remote, and y Cittie, Burrough, or (almoſt) Village, wherby wee want me noyſes of cryinge and carriages, which neceſſarily the uſt abide. Our gates bee not euery handwhile knocked, hey are all day open, or that our Porters bee ſtill preſent n and out; wee are not much troubled with ſendinge too our prouiſions: becauſe euery Gentleman, if hee bee a man onable lands, and forecaſt, he hath about home, vpon his anes, all ſorts of victuall for horſe and man, and likewiſe as in concluſion, I tell you hee needeth not to diſquiet ither in ſence or wit, vnleſſe it bee ſome one ambitious amonge many, who (becauſe he would ſeeme more hē the reſt) wilbe ritchly apparrelled, and fill his Seller

dare I warrant you before ſuch time as the ſame prouiſions be fit for your vſe (I meane, your Lande manured, your corne reaped, your woods cut downe, & all thinges ready, and brought home as they muſt bee: your trouble and diſquiet wilbe much more then ours, that ſende twiſe a day from our houſe to the Market in the towne where wee dwell.

Vincent.

In deede I had forgotten, that wee haue much adoo in ſeed ſeaſon, to ſet forth our Plowes, in harueſt to reape our corne, and towards winter to lay in our fewell: But all theſe thinges yet wee haue without money, which you haue not.

Vallentine.

Without money? But, ſyr, by your fauour, not without coſt, and other whiles wee haue them better cheape then you, though they growe on your owne ground, as I will hereafter perſwade when I ſhall anſwere you, touchinge the profite of the Countrey, which is one of your allegations.

Vincent.

Then do I longe much to heare, yet let mee tel you one touch more of our quiet, which is our auᵭhority, for a number of vs bee Iuſtices, ſome of Quorum, and many of the Peace, ſome Shreeues, ſome Surueyors, ſome Eſchetors, ſome Feodaties, and ſuch like, others alſo, though in no office, yet beeinge diſcended of wealthy and worſhipfull houſes, are much reſpeᵭed, worſhipped and feared of the people: But if the beſt of theſe remayned in Court (without office there) or in y^e^ Citty or town, the meaneſt Marchaunt, or ſyllieſt Shoemaker, woulde ſcantly reſpeᵭe vs, and none at all feare vs.

Vallentine.

Nor wee them: and yet ſhall I ſpeake plainely, I had rather bee

worſhipped or reſpected of one ciuil or wiſe man (ſuch as liue in Courts or towns) then of one hundreth Countrey loutes, that either doo ſalute you for flattery, or honour you ignorantly: And lothe would I bee, to finde you ſo groſſe, as to thinke that among twiſe tenne of thoſe pleabeyall ſortes, there bee two of iudgement enough to know what honour is due to one, more then to an other.

Vincent.

And why ſo, ſyr? yes I warrant you that they vnderſtand, what Noble man or Gentleman doo dwell neare them, and what honour is due to eyther: Neyther are they ſo ignorant, or vnciuil, but if they hap to meet any ſuch well apparrelled perſon, in his worſhipfull garmentes, or with a fayre cheyne about his necke, the countrey lowtes (as you terme them) can ſo much good manner, as to put off their hats, and if the Gentleman be braue in deede, they will alſo doo him other reuerence.

Vallentine.

Not ſo, but I thinke verely they will often do reuerence to the Gentlemans cheyne, or his braue coate, which curteſie men of iudgement do not regard, for they would be honoured for them ſelues and their vertue, and though no man doth commit Idolitry to their cheynes, or garmentes, they force litle: which error I haue ſeen not only cõmon people to commit, but (by your leaue,) many of your worſhipfull inhabitantes, who by reaſon you are continually abydinge in the Countrey, you know neither the perſons of the Nobillity, nor yet the very Magiſtrates that gouerne. Wherby (when happely ye bee called before them) you know neither what difference to make, either of their perſons or dignities. The like ſimplicity I haue ſeen in your Wiues: and yet in them more excuſeable, (becauſe they may not modeſtly, without your leaues, ſee ſo much of the world:) who

when they come to Court, do neither know the gentlewomen from the Ladyes, nor ſcantly the Queene her ſelf. What Gentleman or Gentlewoman would not be aſhamed of ſuch ignorance, and wiſheth not rather that he had ſpent twiſe two hundreth pounds then to ſhew him ſelfe to bee ſuch a one as I haue tolde you.

Vincent.

In very deede, (Maiſter Vallentine,) it is meete for euery Gentleman to know the perſon of his Prince: and likewiſe of the Magiſtrates, (or at the leaſt, of the moſt of them) and ſurely ſuch knowledge is not gotten without comminge to Court, or places where they reſort: Notwithſtanding if all Gentlemen ſhould follow the Court or dwel in London, how ſhould the countrey bee gouerned? For without Juſtices of Peace and officers there, the people would be out of order, and the princes ſeruice muſt needs bee neglected.

Vallentine.

Although I take vpon mee to remember Gentlemen of their groſſe ignorance and lacke of ciuility, yet it is not my intent to traine them all their whole liues out of their countrey, neyther would I wiſh them, (cheefely Officers, & miniſters of the Princes in Iuſtice) to remaine alwaies either in court or Cittie: But to reſort thither at ſuch age & times, as hee is either not imploied, or not needed, which if hee did (I am moſt aſſured) his ſeruice woulde proue the more worth, and him ſelf a great deale the more ciuill: If it pleaſeth you to conſider that if any important ſeruice bee cōmitted to the Iuſtices of any Shier, you ſhall ſee the ſame (or the cheefe truſt therof) allotted to men knowen to the Prince or the Councell, and not to others. And if after the ſayd ſeruice bee performed and any report therof muſt bee made, if a man do come to do that office beeing before knowen to the Prince or Magiſtrates, you ſhal finde hee ſhalbe

more reſpecte, and diſpatched with more ſpeede, then if vnknowen or vnſkilfull perſon had beene preſented vnto

Vincent.

ɔt of that, but would you haue all Gentlemen thus finely ɔ, and that there ſhould no Iuſtices of Peace remayne in ey? Mee thinkes that were exceeding ſtrange.

Vallentine.

ſh indeed, that all Gentlemen were wel brought vp, and ɔ Court or Cittie, yet I ſaide not that they ſhould euer e countrey, cheefely thoſe that are imploied there.

Vincent.

ſeemeth that you would haue all the reſt to bee Courtiers es men: how ſhould any of them then aſpire to the offices ntrey, when there they are not abidinge.

Vallentine.

ning is not to entice them all to Court, or to Cittie from

Vallentine.

I warrant you, ſyr, if you bee no better acquainted in Court then you ſeeme, nor no better learned then I, you ſhall neuer bee troubled with office, vnleſſe ſome friend of yours doo recommend you, for ſo obſcure education as you ſpeake will ſlowly prefer you.

Vincent.

I confeſſe our preferment is ſlow, and yours (bee it ſpoken with patience) is not ouer ſwift. For if you marke well, it is much better to ſmell of the law, then of the Launce.

Vallentine.

By my fay, ſyr, you haue hit mee home, for truely I wiſh that thoſe ſauours did yeeld thrift allike. But how happy are you, for whom fortune hath ſo well prouided, as you neede neither to taſte the paines of the one, nor the perrill of the other. But Baſta. Let vs returne to the matter, & tell me how ye are perſwaded of my ſpech touching your quiet.

Vincent.

Exceedingly well: And muſt acknowledge that in manuringe our owne groundes, wee offer our ſelues much diſquiet and care, not becomminge a Gentleman. Alſo in conſideration of our ſtrangnes to the Court, wee are made the leſſe meete for gouernment, & not to know the perſon of our Prince is a thinge that amazeth a Gentleman much. I yeelde therfore vnto your reaſons, and the rather becauſe you will neither binde vs continually to Court, nor London: But that wee may both viſit our owne countrey houſes, and yet make cheefe abode in our ſhier townes, as places to keepe vs in that ciuilitie, [which] is behoouefull.

Vallentine.

You underſtande mee right, and you ſhall by your dwellinge in

thoſe Townes, much enritche the people, that they thereby enhabled maye make their buyldinges the more beautifull and commodious, ſo that in one acte you woorke two good effectes, which are to make your ſelues ciuill, and enritch the townes.

Vincent.

But how ſay you to our pleaſures and pleaſant exerciſes of the countrey? for that was the next I promiſed to praiſe: I truſt you will allow of them, and commende your owne coldly, for I think they be colde enough in deede.

Vallentine.

Well, ſyr, I perceaue you haue a colde conceit of our Courtly pleaſures, but what of that: tel vs yours, I pray you.

Vincent.

Wee haue in troth ſo great ſtore of them, as there is no time of the yeare, no houre of the day, nor no weather, but wee haue a paſtime to entertaine vs with.

Vallentine.

As how? for Gods ſake, ſay on.

Vincent.

In the ſpring time (and cheefely in Lent) wee fiſh the Carpe, the Pike, the Breame, the Roche, and the Yeele, as good meates in the eatinge, as good ſportes in the ketching. In ſommer we dare the Lark with Hobbies, and ketch them with day Nettes. In harueſt when corne is downe, our Sparhaukes bee ready to kill the Partridge, the Quayle, and Rayle. In winter wee hauke the Heron, the Feaſant, the Ducke, the Teale: And in breefe, all ſortes of volary. The like pleaſures wee can ſhew you vpon the ground, (for you muſt conceaue that all theſe fowles doo fly,) and bee it your will to hunt with your eye or eare, wee are ready for you as if you pleaſe to ſee with the eye.

Wee courſe the Stagge, the Bucke, the Roa, the Doa, the Hare, the Foxe, and the Badger : Or if you would rather haue ſome Muſicke to content your eare, out goes our dogges, our houndes (I ſhould haue ſaide ;) with them wee make a heauenly noiſe or cry, that would make a dead man reuiue, and run on foote to heare it.

Vallentine.

But by your leaue, if you wiſht your owne good father, whoſe Heire you are, would riſe from death to life, you had rather neuer heare hound, then trouble his reſt.

Vincent.

Very well ſyr, you thinke I would bee lothe to trace my Fathers new ſteppes vpon his olde land. I ſpeake like a hunter, and to tell you plainely, as I neuer deſired his death, ſo were it no reaſon I ſhould put him to paines, of receauing his arrerage of rents, which I haue ſpent theſe half dozen yeares paſt.

Vallentine.

Much good may it doo you, and let him reſt, (God giue him reſt:) But tell mee if all theſe pleaſures, wherof you tolde, bee they vſed by day or night, in faire weather, or fowle?

Vincent.

In good ſooth (Maiſter Vallentine) either you are wonderouſly pleaſaunt, and diſpoſed, or els very ignorant in Gentlemens quallities, that will aſke me theſe vain queſtions: For euery man knoweth that the day time is fitteſt for all ſportes, and likewiſe the faire weather.

Vallentine.

Ah ſyr, I pray you pardon mee, for I confeſſe I am vnſkilfull, yet vnleſſe I bee much deceaued, I haue hard hounds barke by night, & haue ſeene foulers ketch Woodcockes in colde weather.

Vincent.

it may bee, you haue hard ſumtimes hounds yorne (for
ht to terme it) by night, and I ſuppoſe the winter weather
s fitteſt for ketching of Woodcockes in deede.

Vallentine.

am glad, you know therby I haue hard, and ſeene ſum-
ny a Gentleman: I pray you now tell vs your paſtimes,
fowle weather, & how many be of them, beſides ketching
ckes.

Vincent.

you many, and thoſe diuerſe, in which I will include our
ſo: but becauſe you demaund of our fowle wether
wil ſpeake of them firſt.

Vallentine.

full of memory & order: I pray you ſay on.

Vincent.

weather, we ſend for ſome honeſt neighbours, if happely
th our wiues alone at home (as ſeldome we are) and with

pleaſant bookes and good Authors: As Sir Guy of Warwicke, y^e^ foure Sonnes of Amon, the Ship of Fooles, the Budget of Demaundes, the Hundreth merry Tales, the Booke of Ryddles, and many other excellent writers both witty and pleaſaunt. Theſe pretty and pithy matters do ſome times recreate our mindes, cheefely after longe ſittinge, and loſſe of money. In faire weather when we haue ſtraungers, or holly daies (for els in the day time wee attend our thrift) wee exerciſe our ſelues in ſhooting at Buttes, Prickes, Roauers and Rownes: We caſt the Bar or ſledge, Leape or Run, if our ages and condicion bee fit for ſuch exerciſe, els (beeing aged) wee chat at home, and talke of Turryn and Torny or ſome other notable war, wherin wee ſerued our Prince: Or if wee haue cōtinually dwelt at home, & bin Iuſtices of Peace, we accōpt what graue Iudges & gentlemen we haue ſeene ſit on our Bench, & with what eloquence we haue (when it was our turne) geuen the charge.

Vallentine.

Certainly, ſyr, you haue told mee of many proper pleaſures, and honeſt exerciſes: But with all let mee aſke you what Neighboures theſe companions bee, of whom you haue tolde mee.

Vincent.

They are our honeſt neighbours, Yeomen of the Countrey, and good honeſt fellowes, dwellers there about: as Graſiers, Butchers, Farmers, Drouers, Carpenters, Carriers, Taylors, & ſuch like men, very honeſt and good companions.

Vallentine.

And ſo I thinke, but not for you beeing a Gentleman: For as their reſort vnto your houſe ſhal giue them occaſion to learne ſome point of ciuillity, and curteſie, ſo your conuerſinge with them will make you taſte of their bluntnes and ruſticitie, which wil very euill become a man of your calling.

Vincent.

What, would you then haue mee liue alone, and ſolitary? That were worſe then to bee dead.

Vallentine.

Nay, neither, for if you did, for the moſt liue in Court or Cittie among the better ſorte, you ſhould euer finde company there, fit for your eſtate and condicion: I meane Noble and Gentlemen, (with whom if you had acquaintance) you would litle delight in this ruſtical conuerſation, and leſſe reioyce at that mirth, which (now not knowinge better) doth (as it ſeemeth) pleaſe you much.

Vincent.

If theſe paſtimes bee not fit for a Gentleman, what would you haue vs to make our ſelues mery with?

Vallentine.

That wil I tel you hereafter, when you demaund to know the paſtimes and exerciſes of Court. In the meane time, tell on your owne tale, being now come to the laſt commodity of the Countrey, which is profit.

Vincent.

I thought it had beene needles for mee to haue ſaide any thinge therof, becauſe I thinke you ſee y^e^ matter in ſuch experiẽce, as it nedeth no diſpute.

Vallentine.

What meane you by that? when there is nothing (as I tolde you long ſince,) perfitly good, nor perfitly euill, onely vertue and vice except.

Vincent.

All this while you flye aboue my pitch; I praye you ſpeake plainely. Doo you thinke the thrifte of Noblemen and Gentlemen, haunting

the Court, or inhabitinge the Citties, is comparable to the good husbandry and profit of the Country ?

Vallentine.

Yea ſurely do I, and therfore conclude not in haſt.

Vincent.

How can it ſo bee, when the moſt part, yea in effect, all Courtiers, and towne dwelling Gentlemen bee beggers (or at the leaſt poore in purſe) and wee of the Countrey bee either all, or the greater number, very wealthy, or ritche enough.

Vallentine.

All this may bee true, and yet neither the Court or Towne is cauſe of their pouerty, nor the Countrey dwelling, the occaſion of your ritches.

Vincent.

Well, ſyr, ſith experience will not perſwade you, I will ſet downe ſome reaſons to drawe you to mine opinion. And firſt call you to memory the continuall & exceſſive charge which the Courtier, or Cittie dweller is at, I mean in feeding him ſelf, ſeruauntes, and famely: likewiſe how coſtly and almoſt princely hee apparrelleth him ſelfe, his wife, his children, and ſeruauntes, and all this charge goeth from the purſe, for prouiſion hath hee none: neither doth hee ſow any graine, reare any cattel, nor his wife and woman ſeruaunts ſpin any cloth, & though they ſo did, none I ſuppoſe of you would weare it, ſuch is your pride. On the other ſide, all the corne wee make our bread of, groweth on our demeane ground, the fleſh wee eate, is all (or the moſt parte) of our owne breeding, our garmentes alſo, or much therof, made within our houſe. Our owne Maulte and water maketh our drinke: So as in concluſion, I ſay that ſith the neceſſities of mans life conſiſteth vpon theſe; I meane meate, drinke, and cloth (all

which coſt vs nothinge, or very litle, and you very much) how can you in reaſon conceaue, that wee ſhould bee no ritcher then you, that haunt Courts, and inhabit Citties.

Vallentine.

What you alleage, or the moſt part therof, I thinke is true, but your concluſion falſe: For albeit your prouiſions be great, yet your expenſes beeing greater, your thrifte is like to ours, who haue ſmall prouiſion, and like charge.

Vincent.

How can your charge bee litle, when the coſt of keepinge one man in Court, or Towne, wilbe as much, as to keepe three in the Countrey?

Vallentine.

And that I iudge is alſo true, but if my one man in the towne, will ſerue mee as well as your three men in the Countrey ſerue you, though that one ſpendeth mee as much as your three, I care not: for my thrift is no whit the leſſe, nor yours y^e^ more, if of force, (as in deede you muſt) keepe ſo many. For where there is (as you alleage) great Tillage, rearinge vp of Cattell, Spinninge, and Cardinge, with daily reſorte, beſides of ſtraungers, (as is commonly to Gentlemen in the Countrey,) there muſt needes bee alſo many ſeruauntes, which concourſe of people, and buſines breedeth occaſion of continuall expence of victuall: So as in effect you keepe many that doo bring you home profite, and they with others doo ſtraight waies eate it vp: what are you then the better? but by thus much the worſe then we, that you are combred with the vnlooked for reſorte of freends and foes, and the daily feeding of many ſeruauntes.

Vincent.

Mee thinkes your ſpeech hath good ſence, yet becauſe it is long,

I do not perfitly conceaue it, as I deſire; I pray you tell mee your reaſon breefely.

Vallentine.

Then muſt you imagine that you haue ten loads of Haye in your Stable, and ten horſes which of force you muſt keepe. In my Stable I haue but one load, and one horſe. Now will I aſke you whither your proportion bee larger for your cattell, or mine for mee?

Vincent.

They ſeeme all one, ſauinge that hee that hath the greateſt prouiſiõ, hath alſo the greater trouble.

Vallentine.

Then I am glad you vnderſtande: For ſuch is the difference betwixt the Countrey and towne dweller: the one hath much prouiſion, and many to ſpend it; the other hath litle, and few to conſume it. So as I geſſe, all comes to one reckoninge, ſaue that the greateſt hauer hath the leſſe quiet.

Vincent.

But yet by your leaue (Maiſter Vallentine) you gay beſeen Courtiers, albeit you want prouiſion and haue litle, yet will you alſo ſpend much. And how then?

Vallentine.

Mary then I ſay, ſo many of vs (as indeede ſuch is the honour of the moſt) bee plaine banckeroutes, and beggers, as you call vs, but in whom is the fault? not in the Court nor yet in the towne. But in our owne ſelues, and our owne folly: But ſuch as liue in Court or in towne orderly, & ſpende within their proportion, may bee equall with you in thrifte, and in quietnes far before you.

Vincent.

Yet haue you not fully anſwered mee, for ſith, beſides my yearly

aue three or foure hundreth Acres of demeane landes, wher-
prouiſion groweth, I accompt my houſe coſteth me nothing,
that haue none, but liue on the penny, muſt needes ſpend
eaſure.

Vallentine.

yr, if you luſt let out your demeanes, were it worth no

Vincent.

t it were, for there is no Acre of it, but would yeeld mee
crowne.

Vallentine.

nay you accompt, your prouiſion coſt you yearly foure
crownes.

Vincent.

fay, you ſay troth, for if I did not eate it, I perceaue I
ue it: But then how ſhould my houſe bee kept, and my
s loue mee?

Vallentine.

poore Ploughman, ſo long as you play the Ploughman your ſelfe, or let your lande at great rente: For ſhall you not finde a number of poore Huſbandmen that almoſt ſtarue for want of lande to mannure? wherof I iudge nothinge a greater cauſe, then that Gentlemen bee become Ploughmen, and are not contente to let the poore hier it, and liue of the rente, as their calling is, which covetous and clowniſhe honour they cloake vnder pretence of hoſpitallitie.

Vincent.

But if I ſhould not occupy my lande, how ſhould I know what it were worth? for this I found by experience (calling home into my handes certayne coppy houldes, let out by mine Aunceſtors) that euery Acre was twiſe ſo much worth, as the rente I receiued for it.

Vallentine.

Loe, now in erneſt you ſpeake like a worſhipfull Ploughman, not like a worthy Gentleman, for this experience wherof you ſpeake, were better vnknowen then vſed. Therfore ſome Doctors doo thinke it better not to know all thinges, then to know them: meaning (as I iudge) that euery man ſhould not bee to deepe a ſearcher in an others profeſſion or miſtery, leaſt led on with priuate profit he hindereth the common commoditie.

Vincent.

By this reaſon (wherein I confeſſe is good ſence) the Gentleman[1] of y^e^ Country that occupieth much lande with his owne Plough, and feedeth many other, letting alſo his lande wel and roundly, were aſwel ſpared, as preſent among his Tennauntes, notwithſtanding hee keepeth good hoſpitallitie.

Vallentine.

Yea certainly, for they giue the poore men their Tennants a

[1] Orig. ed. has *Gentlemen.*

meales meat twiſe a weeke worth a groate, and force him to pay a ſhillinge more then hee was wonte, before his lorde became ſo ſkilfull a huſband. Yea by your leaue alſo, if your poore Tennant preſentes you with a couple of Capons, or a Pigge, it is many times welcome, all the meat hee eateth at you[r] Table is not ſo much worth.

Vincent.

I partly conceaue now the ſubſtance of all this diſcourſe vpon profit, & finde in deede that comparing the number which wee keepe in the countrey, with thoſe that you do in the Cittie, the coſt of houſeholdinge commeth all to one accompt, and to confeſſe troth, I ſuppoſe there is more certenty in the proportion of your charges then in ours; and (as I graunted before) not halfe the trouble. And ſith I am led thus far from mine olde fooliſh minde and common loue to our countrey cuſtome, to inhabite there, I will tell you of great and exceſſive priuie charges, which wee be at in our houſes: I meane in our houſehold ſtuffe, and cheefely linnen, for if a Gentleman haue in his houſe twenty beads, (as manye haue) and ſome a greater number, wee haue them full often occupied with ſtraungers and their ſeruaunts, who for the moſt parte bee ſo careles, or ſlouenly, as they will make quicke ſpeede to weare out not only our linnen, but alſo our hanginges, Curtaines and Canopies of ſilke: So as within a litle time wee ſpoyle a great deale of good ſtuffe, and then [bee] forced to buy new. For as you ſee Gentlemen daily reſorte vnto common Innes, ſo do they daily reſort to Gentlemens houſes, with man and horſe, hauke and dog, till the poore Maiſter of the houſe hath al his linnen foule, al his prouiſion eaten & his houſehold ſtuffe made vnſauery, & oft times torne and ſpoiled. But al this notwithſtanding I acknowledge to be true, yet it greeueth mee to dwel from my owne houſe where my neighbours loue mee, & my tēnants do feare me, yet would I faine do, as you aduiſe me, were not the faſhion and the cuſtome to the contrary.

Vallentine.

By ſo ſaying, you renue an olde verſe, that beeinge a Schoole boy, I oftentimes red: Video meliora, proboq; deteriora ſequor. But I praye you let nothinge that is euil, vnfit or vnprofitable entice you to continue it, becauſe the ſame hath beene an auncient cuſtome, for I dare warrant you, that Vice is as olde, as any vertue: and yet I hope you are not ſo ſimple, as for the age (againſt all reaſon) you will allow it for good.

Vincent.

In very deede, you diſcourſe ſo well, as I muſt needes confeſſe my ſelfe driuen to the wall with playne reaſon, yet while it comes to my minde, let mee aſke you how your Wiues will bee brought to leaue their Countrey Goſſippes, with whom they haue had longe loue and familiaritie. Alſo to diſcharge their Dayeries (which is their priuate profite) will touch their ſtomackes neare, cheefely the thriftier ſorte, and good huſwiues? For ſome that loue not huſwiuery would eaſely bee perſwaded to the Towne, becauſe they may lye longe a bed, and weare gay garments.

Vallentine.

Now haue you mooued a ſober doubt, and well I wot not how to anſwere therunto, vnleſſe I knew your wiues diſpoſition, for I am very lothe to offend: Notwithſtandinge becauſe wee do common heare priuately, and not as they doo in Parliament iuditially, I wil tel you my opinion touchinge your wiues; I pray you heare what I ſay, but tell not them, what I ſayde: or (if you doo) ſay not from whom you had it.

Vincent.

With all my hart, for I learned longe agoe, (as I remember of olde Ouid the louer) Paruus tacere labor.

Vallentine.

doo I tell you flatly, that your wiues bee no leſſe, but happely
m the order of ciuilitie, and the life of Gentlewomen then
your ſelues, and therfore can I lightly beleeue, they wil not
ngly brought to leaue their Countrey goſſips, and gameſters,
e hardly to put away their good miltch Cow. But your
e muſt euer rule their couetous folly: For if you conſider
umly a thing it is to ſee, (as I haue ſome times ſeene, and you
re often) a Gentlewoman walkinge in the paſtures, among
es, and Calues, al to be dabled with dew and dyrte, and
iles wandering in the hot ſommer, a longe mile, to finde out
makers, or corne reapers: So as beeing come thither, or at
before ſhee bee returned home to her huſbands bord or bed,
h myre in winter, and ſweating in ſommer, ſhee is become a
more meete for a Mowre, or a Maſon, then a Gentleman[1] or
uſbande. This I know is their vſe: yea, I haue ſeene ſome
r title then a Gentlewoman vſe this manner of toyling: And
her Gentlewoman bee more fine or delicate (as ſhee ought to

Hollyday, or when ſhee luſt to goe into fine company, ſhee hath good garments, and can weare them well and Courtly. So can alſo our Gentlemen of the Countrey, for though wee walke at home plainely apparrelled: yet when wee come to the Aſſizes, London, or any place of aſſembly, wee will put on Courtlike garments, and (though I ſay it) ſome of vs weare them with good grace.

Vallentine.

I beleeue you, euen like a Conſtable in Midſommer watch. But this is no great matter.

Vincent.

Well, then, wee do not differ much: Let us therfore come to concluſion, becauſe I longe to heare how men be trained and exerciſed in Courte and Cittie, for (as it ſeemed by your ſpeeche) their manner of liues doo much reſemble one thother.

Vallentine.

And ſo they doo in deed, I meane the Gentlemen, and not the Marchants and Mecanicall people, for their trade (as you can conceaue) is turned other waies: But I praye you ſay on, for it ſeemed, you ment to reſight in breefe the ſomme of all this ſpeech, and how well we haue by conſent reſolued.

Vincent.

That is my intent, ſo far as wit and memory will ſerue mee. But firſt let mee intreat you to tel ſumwhat of Courte, and Towne dwellinge: then ſhall you heare my minde, and concluſion of all togeather.

Vallentine.

Uerely, Maiſter Vincent, I muſt (vnleſſe I ſhould wrong you) commend your memory a great deale, and many thankes muſt I alſo allow you for your patience in hearing my poore reaſon and diſcourſe, which (as it ſeemeth) is not in vaine, but hath taken the effecte I deſired.

Vincent.

urely, ſyr, and therof reſte you aſſured. I pray you now let vs
e Countrey, and (as you promiſed,) ſay ſumwhat of the
Cittie habitation. For I am a ſtraunger to theſe places,
our hap bee to finde mee here at this preſent in London.

Vallentine.

night thinke mee of euill manner, and leſſe curtiſie, if I re-
performe your reaſonable requeſt, and the rather for the
ou haue done mee, in yeelding to my reaſons.

Vincent.

without more ceremony I praye you begin, and feele no
though I through ignorance doo aſke many queſtions, for
nature, (you wot well) is deſirous to know cheefely thinges
dable.

Vallentine.

ſo it is. But touching my talke of the Court, and Towne
, although I haue at length prooued, that in thoſe places ought

eyghteene yeares olde, before which time they are ſo deepely rooted in ruſticitie, as they prooue like vnto the haggard haukes, which many times are ſo wilde and indiſciplinable, as wil either neuer or with great labour bee reclaimed. The like I ſay of their liues; through ruſticall company in childehoode, [they] doo get them ſelues as it were an habite in loughty lokes, clowniſh ſpeech, and other vngentlemanly Ieſtures, as it is a good while (yea many times neuer) that thoſe ruſticities bee leafte. But I will no more ſpeake of children: onely this I ſay that young Gentlemen, (whoſe Parentes inhabit the Cittie, and are deſirous to haue their Sonnes well and vertuouſly brought vp) beſides that, they ſhalbe free from theſe Countrey conditions, they may, or they[1] come to this age, bee perfitly learned in the Greeke and Lattin tongues, and other whiles in other volgare languages: alſo he may haue ſome good intrance in the ſciences [and] Mathematicall knowledges, very fitte for a Martiall man, and not vnfit for the Ciuill Officer: Whereof I infer that at this age, or ſhortly after, hee is to bee iudged, wherunto hee is by nature and deſire moſt inclined.

Vincent.

Wee will then for this time imagine, (and for my part ſo wiſh) that all Noble and Gentlemen, did dwell in Citties and Townes, and that therby their children ſhould not be infected with the countrey conditions, but were as apte for Courte and Ciuilitie, as you would haue them: what would you then they ſhould do, beeing come to eyghteene or twenty yeares, as you ſeeme to deſire, beeinge well entred and learned in thoſe ſtudies, that become a Gentleman?

Vallentine.

I would then (findinge the inclination of my ſonne to learninge) continue and encourage him therin, and make him (I hope) a man fit for his countrey, or at the leaſt for him ſelfe.

[1] Old ed. has *then*.

Vincent.

As how? I pray you proceede: For beeing now my ſelfe perſwaded to dwell in the Cittie, & hau[ing]e many younge children, I would directe them the beſt I could.

Vallentine.

I wiſh that your ſonne, hauing paſſed the ſcholes, and ſpent ſome time in the vniuerſitie, finding him diſpoſed to learne the common lawes, you ſhould in any wiſe continue him, and (as I ſayd before) holde him therto as a ſtudy both neceſſary for the ſtate, and profitable for him ſelfe. Or if he rather affecteth the lawes Ciuill, or the ſcience Mathematicall, I would aduiſe you (if ſuch bee your ability) to ſend him to ſtudy in the Uniuerſities of forraine Countreyes, where hee may make double profit: I meane, learne the knowledge hee ſeeketh, and alſo the language of the place.

Vincent.

But I pray you, giue mee leaue to demaunde to what vſe the knowledge of y^e^ lawes ciuil do ſerue, for it is the law of the Realme only (as I thinke,) that bringeth in both honor and profit.

Vallentine.

I deny not, but after our longe peace and quiet, (which God continue) the common lawes of this Realme hath both aduaunced, and enritched many, for (ſuch is the nature of men) as they neuer ceaſe one to moleſt the other, not beeinge by ſome forraine moleſtacion offended, they conuert their ambition and couetiſe[1] one agaynſt the other. Wherupon they call one the other to tryall of law; in thoſe contentions, (which are many) the men of lawe are hired and imployed, to their exceedinge profit and gayne. But touching the ciuill lawes, I ſay that is a moſt noble knowledge, beeinge the law almoſt vniuerſall to all Chriſtendome, & therefore ſuch as attaine to

[1] Old ed. has *couetous*.

the knowledge therof, ſhall not onely in this lande, & many other, hable them ſelues to get their owne liueload, but alſo be men moſt fit to counſell Princes, and all eſtates of gouernments both in cauſes Ciuill and Martiall. For by them all differentes bee diſſided. The learned Ciuilian therfore (beſides his owne perticuler) is a man very fit, & imployable in all counſels of eſtate and Ambaſſages, as hee that is ſkilfull of the gouernment vniuerſall. And if (as before I ſayd) his learninge be gotten in forraine Countreyes, he ſhall alſo bee helped with language and ſome experience.

Vincent.

Surely, ſyr, this is more then I euer hard, for I ſuppoſed the onely profite and reputation of this learninge had been in the Arches and Spiritual Courtes, as wee call them. But now I finde that Ciuilians can ſerue better purpoſes, and in euery chriſtian countrey make ſhifte to earne their owne liuinges. I pray you what ſhall we diſpoſe of thoſe young men y^t^ loue a Lawnce or a Sword better then either a Booke, or a long gowne?

Vallentine.

I thinke I tolde you, talking of the Countrey, that in my poore opinion there was no Gentilman (vnleſſe hee were witleſſe) but might bee made fit for ſumwhat. Such therfore, as were perſons diſpoſed of Body, after the age beforeſayde, and not affected to the ſtuddie of theſe lawes, I would notwithſtanding holde them in loue of the Mathematicall Sciences, and preferre them into the ſeruice of Noble men, and Captaynes, eyther at home or els in forraine Countryes; who haunting the warres, ſhal enſtruct theſe young fellowes in all orders and Martiall diſcipline, wherin, helped with the knowledge of the ſayde Science, they ſhall in ſhorte ſpace, become not onely good and obedient Souldiers, but alſo ſkilfull commaunders

e Captaines. Others alſo may with daily practiſe prooue in the Art of Ridinge, and others in Saylinge or Nauigation: Martiall exerciſes bee diuerſe, all fitte for a Gentleman, & dient for the Princes ſeruice.

Vincent.

eſe quallities bee (as I thinke) ſlow occupations to thriue withſtanding they are full painefull and perilous. Many men, y man at one time or other) haue neede of a Lawier; but a a man of Armes, or a Souldiour (cheefly in time of peace) no eth. If therfore a young Gentleman, beeinge of eyghteene yeares old, ſhould during fiue, ſixe or ſeuen yeares nexte olly endeuour him ſelfe in theſe diſciplines and Martiall and doth become in them expert, or happely excellent, re-me into Englande, where all is peace, what vſe were there tue, or who would maintayne him?

Vallentine.

ſay thoſe ſortes of men ſeruiceable bee not ſo well prouided deſerue, & I deſire. Notwithſtanding, ſith the number of

ſpeciall prouiſion for them. And, in deede, a man not needed ſeemeth ſuperfluous, and may be forgotten.

Vallentine.

You haue reaſoned wiſely, but not well, for if your Horſe ſhould no longer bee allowed Prouender, then during the time you ride him, I warrant you your iourney could not bee longe. Or if your ſeruaunt ſhould haue wages, but for howres wherin he laboureth, then ſhould you pay him but for half the yeare, for euery night (as reaſon is) hee reſteth.

Vincent.

You are (Maiſter Vallentine,) very nimbly witted, and therfore will I not replye, but in that which reaſon doth maintaine. And touching our matter: Let vs preſuppoſe that ſome young Gentleman hath in the prime of his youth diſpoſed him ſelfe induſtriouſly in ſtuddy, warres, and trauell, where hee caught that knowledge or experiẽce, that doth recommende him to the Princes ſeruice: what is the order of the life there, and wherin ſhall he exerciſe him ſelfe at the firſt comminge, or after ſome yeares of aboad there, and at what age may hee without offence, and in reaſon, retire him ſelfe.

Vallentine.

You are very diſcrete and orderly in all your demaunds; I would wiſh you to aſke of more ſkilfull Courtiers: for though I haue ſeene the Courtes of ſundry forraine Princes, and ſerued longe our owne Soueraigne, yet dare I not accompt my ſelf ſo perfite, as to enforme you in euery of theſe.

Vincent.

I haue ſaide, and ſo I muſt once more ſay, that you are ouer full of reſpectes, which humor you found beyond the Mountaynes: I praye you laye by this curioſitie, and do (as you partly promiſed) tell

ler of a Courtly life, and what exerciſes becommeth a Cour-
ery age, and begin at fiue and twenty yeares, or there about,
that time, a young Gentleman may haue both ſtudied in
ſeen the warre, and trauelled Countreyes: Which three
r at the leaſt one of thē, in any wiſe I wiſh a Gentleman
o, to make him worthy of a Princes ſeruice.

Vallentine.

man, beeinge retained to the Prince, his beſt meane to ad-
nt (as I thinke) is to excell, (if poſſibly[1] hee may) in that he
, adding therunto dilligence and fidelity in ſeruice. And if he
(ſpecially) armes, I would hee aduentured him ſelfe, in euery
e warre, till ſuch time as hee hath gayned the true know-
reputation of a ſouldier. And touchinge the exerciſes of
e duringe his aboad in Court, it ſhall well become his age
ſſion, to handle all ſorts of armes, both on horſeback and
e, daunce, runne, ride, and (if hee ſo like) play at all ſortes
ſo that hee accompanieth either his betters or equals, and

Vallentine.

In this queſtion I am ſure you aunſwere your ſelfe, that they are ſeldome ſeemely in a man of ripe age, and in olde yeares very ridiculous. For if you ſhould ſee an olde Gentleman, with a white or griſly bearde, take vpon him to daunce, or turny for his Miſtriſſe fauour, I ſuppoſe you would not looke on him without laughter, nor ſhee without diſdaine: yea, (ſuch is the force of cumlineſſe) as euen in thoſe that make profeſſion of dauncing, vnleſſe their yeares be fit for the vſe therof, they doe rather inſtruct others, then vſe it them ſelues. But armes becommeth a Gentleman in all ages, but yet diuerſly. For old men muſt only in earneſt vſe it. But young men both in earneſt & ſporte are bound to that exerciſe.

Vincent.

Yet haue you not tolde mee how longe this lyfe wilbe ſeemely.

Vallentine.

I pray you preſſe mee no more with theſe demaunds, for I referred you to a booke y^{t} can better enforme you. Yet ſith you ſeeke my opinion, I ſay (as in a ſorte I haue already ſayd) that theſe exerciſes of bodie doo only become youth: and therfore that age which (I ſuppoſe by the Philoſophers rule) endeth at thirty and fiue yeares doth onely grace a Gentleman in them. After that time, beeinge of capaſſitie and experience, hee is rather to be imploied in ſerious ſeruices, then left at leyſure, to entertayne Ladies, or daunce a Galliard.

Vincent.

But if it happeneth hee bee not vſed in any action meete for his age and ſkill: but either through want of occaſion, freendes or fortune, let ſtand ſtill in his firſt eſtate, without either aduauncement or imployment, beeing no longer fit for loue and dalliance: How ſhould hee grace him ſelf in Court?

Vallentine.

as I take it) beeing come to the declyne of his age, and
eare to fortye yeares, hee may without offence retire him
reſigne his ordinary attendance, reſortinge ſome times to ſee
igne, as a cheefe comfort. For if you conſider well, that
h requireth the perſon of a younge man, will miſbecome
body beeinge in yeares: alſo, while youth and luſt laſted,
hope of good: which now decaied, the man becommeth not
for the place he vſed, but alſo (not preferred) looſeth the
, wherin his vertue and expectacion did holde him.

Vincent.

ake like a man of experience and iudgement, as one that
vhat is beſeeming in euery age and eſtate. Notwithſtand-
ſome vnaduaunced, & alſo vnemployed Courtiers that dwell
ung places of ſeruice, euen to their laſt yeares.

Vallentine.

them, but ſtill ſtay in Courte without countenaunce, not to aſpire to any thinge, but to eate and drinke among Lords. For them was the Florentine Prouerbe deuiſed, which ſaith : Chi S'inuecchia in Corte in paglia mor[t]e.

Vincent.

Sir, you needed not ſo far to haue fetched a Prouerbe, to apply to this purpoſe, for wee haue one of our owne. But I thanke you for yours ; you teach mee betwixt times ſome beyond ſea.

Vallentine.

Then (Maiſter Vincent) ſith you encounter mee with mockes, I will ſpeake no more of Court, but as I haue oft tolde, wiſh you to peruſe the booke of the Courtier.

Vincent.

Yet one word more of the Court, and then ſpeake whereof you pleaſe. You ſeemed to ſay that Learning & Armes were the true profeſſions of a gentleman : would you then, that when hee commeth to age, hee ſhould abandon one of them ? I meane Armes. Or be ſo diſcurteous, as no longer to loue Ladyes ?

Vallentine.

I meane nothing leſſe, but that duringe life, a Gentleman ſhould profeſſe Armes, and at occaſions vſe them (as I tolde you before) : in age erneſtly ; in youth, both in earneſt & ſporte. Alſo I would haue all Gentlemen, euen to their dying dayes, to honour Ladyes, although, to ſerue them daily in Courte and dalliance, I holde olde men farre vnmeete.

Vincent.

I am ſatisfied, and becauſe you haue ſo ofte addreſſed mee to the Earle Baldazar, I will ſpeake no more of Courte, but come home to

which is, or ought to bee our habitacion. Doth it pleaſe
nmaunde mee anye ſeruice there?

Vallentine.

uice, good ſyr, but [I] deſire you will commaund mee,
m able.

Vincent.

your abilitie to bee much more then I will imploye: But
o freely offer your ſelfe, I praye you (but not commaund
ll what is your order of life in the Cittie, and which bee
iſes, both of body and minde.

Vallentine.

nner of the moſt Gentlemen and Noble men alſo, is to houſe
s (if poſſible they may) in the Subburbes of the Cittie,
oſte commonly, the ayre there beeinge ſomewhat at large,
s healthy, and through the diſtaunce from the bodye of the
e noyſe not much: and ſo conſequently quiet. Alſo for
e wee finde many lodginges both ſpacious and roomethy

Vallentine.

All theſe thinges wee haue with leſſe labour then you of the Countrey, where the ſame doth grow: For either it is brought to our very Gates, and offered vs, or els in the Market, hard at hand, wee may buy it.

Vincent.

But ſo dearely, as euery penny worth of prouiſion in the Countrey is worth three of yours.

Vallentine.

That may hap ſo to bee, and yet (as I tolde you already) I may better afforde a penny for three Egges in the Cittie, then for nine in the Country.

Vincent.

And how can that bee? Is not nine more then three, and will goe further?

Vallentine.

Yes truly, but ſithe a penny in Egges wil ſerue the turne for my few I keepe in the Cittie: and your penny though it bringeth you more plenty, yet ſeeinge you haue ſo much people, as will deuoure it, commeth not the matter to one reckoninge, ſaue that the aduauntage is ours, that in roſtinge our three Egges is not ſo great trouble[1] as yours, in roſting of nine?

Vincent.

Certainely (Maiſter Vallentine,) you are an excellent Arithmetrition among egges: But I pray you tell mee how ſhal our children bee brought vp, and where ſhall wee haue Scoolemaiſters to teache them?

Vallentine.

A great number of better then any Sir Iohn of the Countrey, who

[1] Old ed. has *troubles*.

monly teacheth your children, that him ſelfe knoweth not,
ther becauſe you are lothe your Babes ſhould be ſet far from
es, or that there you may haue thē taught beſt cheape, you
wiſe ſeeke out a ſkilfull Tutor in deede. But when you
ite the Cittie, you haue there choice of excellent Maiſters,
or the Grammer, and ſuch boy ſtudies, but alſo in all ſortes
g.

Vincent.

a very good thinge, and an excellent commodity. Now I
to inſtructe mee, what repare will bee to our houſes, and
re to entertaine them, for I am ignoraunt in all, becauſe I
lt in the Cittie.

Vallentine.

former ſpeeche, comparing the Country cuſtome with ours,
t haue gathered, that vnoccaſioned, or not contryued, no
efort vnto your Town houſe, except he be your brother,
, or ſome dere frend, whom you accompt as your ſelfe, els
ut occaſion: which happening, they that ſeke you are ſo

In Country, the Cuſtome is contrary, the charge of our Halles is more then our owne Table, and the trouble to ſerue the ſeruaunts exceeding. But when wee haue no company but by theſe happes, wee ſhalbe (I ſuppoſe) very ſolitary.

Vallentine.

Euen ſo much as pleaſeth your ſelfe, for when you luſt to tarry alone, no man will preſſe you: if you wilbe accompanied, a ſmall conuitation will traine freendes vnto you, and theſe men of more ciuilitie, wiſedome and worth, then your rude Countrey Gentlemen, or ruſticall Neighboures. If you delight in graue men & ſober, you ſhal eaſely acquaint your ſelfe with ſuch. If you pleaſure in myrth and pleaſant companions, they are at hand. If you like of learned men, there are they found. If you wil hauke or hunt, there are Faukners & hunters enough. If you will ride, there are horſemen. And to bee ſhorte, you ſhall neuer lacke company fit for your honour, age, and deſire.

Vincent.

I am very glad of thoſe newes, for wee Countrey Gentlemen loue not to eate, nor dwell, alone: But yet mee thinke I ſhall hazard my health: notwithſtandinge, if my body bee diſeaſed (as it may bee, wherſoeuer I dwell) wee may haue (I ſuppoſe) plenty of Phiſitions to cure vs. The wante of which men is cauſe that, in the Countrey, many do I think daily periſh, whoſe liues might by their ſkill bee preſerued.

Vallentine.

Yea certainly, ſyr, many in deede for want of good medecines doo no doubt miſcarry: And euen in mine own experience, I haue knowē a Gentleman or two, that were driuen to die, for want of a poore Surgion, or a Barbor to let them blood.

Vincent.

nore is the pitty. Now hauing hard what ſite I ſhall haue own habitation, and likewiſe how I may be accompanied, I know with what matters I ſhall entertaine my minde, and my body.

Vallentine.

tolde you often, and euer will tell you, that the cheefe and ſtudies, and delight of a Gentleman, muſt bee learninge and And therfore ſuch as haue [been] ciuilly brought vp, do nuſe on other matters. For though they refuſe not for & converſation to hauke & hunte, fiſh and fowle, Bowle or any other honeſt paſtime, yet is our moſt continuall exerciſe udie or ridinge of great and ſeruiceable horſes; with the one taine our mindes, with the other we exerciſe our bodies, & great delight. Are not theſe occupations to much more then either hauking or huntinge, or any other paſtime which ntrey Gentlemen do vſe?

Vincent.

not bound to attendaunce to follow Court, but at their owne willes may make prouiſion in the Cittie, and kepe their horſes there, it is matter of ſupportable expence. And many Gentlemen there are, that ſpend yearly ſo much hay and corne, vpon huntinge and haukinge Iades, as would maintayne halfe a dozen able horſes to ſerue their Prince.

Vincent.

But would you haue euery Gentleman to kepe ſeruiceable horſes, euen thoſe y^{t} liue to themſelues, and receaue no pay of the Prince, either in war or Court?

Vallentine.

Yea ſurely, ſyr, euery Gentleman of abillity ought to doo it, for vnleſſe hee be at all times well armed and horſed, I holde him vnworthy the name of a Gentleman, yea though hee weareth the longe Roabe.

Vincent.

Then will you put our Gentlemen to double charges, I meane to keepe their haukinge nags, and their horſes of ſeruice alſo.

Vallentine.

I will not wiſh them to that. For I deſire onely to ſee them furniſhed like Gentlemen, not like Faulkners: if there were fewer haukes, and more horſes, I ſuppoſe it were better for the ſtate, and more worſhip for y^{e} Gentlemen. Alſo (if you marke it well) it is (beſides the neceſſity) a better and more commendable ſight, to ſee a Gentleman ride with three fayre horſes, then fifteene of thoſe vncumly Curtalles.

Vincent.

In that I muſt alſo concurre with you in opinion.

Vallentine.

Yea, I am ſure you will, and ſo wil euery other man, in whō there

is either iudgement or courage. And if you were in ſome Countries, where gentlemen doo in deede liue a ciuill life, you ſhould daily ſee them ſo wel mounted, as would greatly delight you. And ſo great is there the deſire of knowledge in Chiualry, and the vſe of armes, as in ſundry Citties they haue by conſente erected a pay and pention, for men expert to teach them theſe knowledges: So as what with their inſtructions, and their owne exerciſe, many become cunninge, and ſome very excellent. The like prouiſions they haue deuiſed for the knowledge of Philoſophy, and the Mathematicall Sciences, entertaining men excellent in them, to read publikely, who for their paines do receaue good reward, euen by the only bounty and beneuolence of Noble and Gentlemen, ſtudious of honour and vertue.

Vincent.

How commeth this currage and noble deſire of knowledge into thoſe people, more then vnto vs?

Vallentine.

I dare not take vpō mee to iudge, but (as I geſſe) the want of knowledge what honour is, muſt bee the principall occaſion of our want of deſire to excel both in learninge and Armes: Yea, in my poore minde, becauſe we dwel in remote place, one gentilman far from other, ſo as the better cannot inform the worſe: there is no meane made to enſtruct the ignorant, but euery one diſpoſeth him ſelfe almoſt as a poore Ploughman, making profit and riches the markes of all his indeuor.

Vincent.

Then it ſeemeth, that the Cittie, the Court, and other places of aſſembly, (I meane of Nobility) doth occaſion men to learne the cuſtomes of curteſy, and pointes of honour?

Vallentine.

No doubt therof, for euen experience doth prooue, that ſo it is; for if you happen into the company of two Gentlemen, (though in wit and capacity alike) the one brought vp in the Countrey, the other in Court or Cittie, you ſhall euen at the firſt ſight perceaue by their ſpeeche, ieſture, and behauiour, that their educations are diuerſe.

Vincent.

And that may ſo bee, yet the behauior of both good and gentlemanly enough. For you ſhall finde few Gentlemen of the Country, but they are ſumwhat learned, and many of them brought vp in ſeruice, ſo longe as they can therby know what reuerence or countenance to vſe towards all ſortes of men.

Vallentine.

That is but your opinion, for I will compare their good manners, or rather their euill manners vnto the ſkill of an vnſkilfull Taylor or ſhoemaker: who dwelling among the countrey people, doth exerciſe his occupation: and not beeinge there any better workeman, is holden an excellent artizan: when in deede hee is a plaine bungler, and a very ignorant dolte. Euen ſo to thoſe that neuer ſaw any ciuile men, they that weare any good garmentes, are without other conſideration accompted braue Gentlemen, and folke of good nurture.

Vincent.

Then I perceaue that euery man that can make a coate is not a Taylor, nor euery one that hath the name of a Gentleman, and goeth well apparrelled, ought bee ſo reputed: vnleſſe the one bee ſkilfull in his crafte, and the other ſeemely in his garmentes.

Vallentine.

You take my meaning aright, and yet you muſt not thinke that theſe externall thinges, (I meane apparrell and ieſture) bee the cheefeſt

s for a Gentleman. For the inwarde vertues and perfec-
troth of moſt waight, and cheefly required.

Vincent.

I hard you already ſay, but few can attaine to perfection,
any draw neare vnto it. Yet I thinke you ſhal finde in the
he moſt part of thoſe that beare the name of Gentlemen,
are of capacitie ſufficient & hable to talke of their ſhire
y dwel, as of the fertilytie or barenes therof: of hauking
e, fiſhinge or fowlinge, and finally of all ſuch matter as
ither, pleaſure or profit; wherfore I finde no want in their
ee ſupplied, vnles they happely lack the Arte of Adulation,
of ceremonious ſpeech, which you trauellers haue brought
nd the Seas.

Vallentine.

may bee bolde to tell mee of all faultes: For I can
onfeſſe that, from far, many haue fetched full euill con-
ut therwith I pray you conſider, that who ſo buyeth corne,
s put ſome chaffe into his ſackes: And ſo were yee better

hend no greater matter, you may proue fat Franklins, or faulkners for a prince, or perhaps hunts for my Lord Maior: but neuer become worthy the name of Gentlemen nor the eſtimation that therto belongeth.

Vincent.

In deede, ſyr, I remember you tolde mee that armes and learning were the only occupations of a Gentleman, and theſe are not in troth any of thē. Notwithſtandinge you muſt vnderſtand that the moſt of vs haue gone to ſcoole, and many haue ſeen ſome parte of the warres.

Vallentine.

Euery boy that hath been beaten for not learning his leſſon, is not to be accompted learned, but hee that in deede hath learning; nor hee that a few dayes hath marched in armour ought to be taken for a ſouldier: no more then thoſe that, for one nightes ſleepe in Parnaſſus Hill, ſhould bee reputed perfite Poets.

Vincent.

Truely it ſeemeth a thinge reaſonable, that ſo noble knowledges are not gotten without long labour and perſeuerance. But I pray you tell mee what imperfection you finde in the conuerſation of our Countrey Gentlemen: whom (to tel you truly) I wiſh either more lettered, or better learned in the Martiall diſcipline.

Vallentine.

Sith you ſo require mee, I will vſe that (which you ſay is no property of a courtier) plaineſſe. And therfore I tell you, y^{t} beſides thoſe quallities you alleaged, I finde nothing els in y^{e} Count[r]ey Gentlemen: & the ſame not accompanied with ſome taſte of lerning or armes, I accompt as nothing worth. Touching their conuerſation, you ſhall beſides the ruſticitie of their houſes and garments, finde

of lofty lookes, barbarous behauiour, and vndecent dooinges.
nſample, ſome one will laugh when hee ſpeaketh: an other
h, before hee telles his tale: and ſome will gape or yawne
giueth the hearinge. So as in deede (vnleſſe they be of
ıcation) few doo know what coũtenance to make among yᵗ
d among their betters [are] vtterly to ſeeke. Alſo if they hap
any table, either they are ſullenly ſilente, or els they fall into
f their owne Aunceſtors, their owne landes, their owne wiues
n: other ſubiect of talke yee ſhall ſeldome finde among theſe
countrey men.

Vincent.

d fayth, ſyr, when I remember al mine acquaintance, I con-
ſome of them (cheefely in company) are to ſeke which way
& much more how to entertaine. And this I ſpeake not
s that dwell in the countrey, but by your leaue of many

Vallentine.

ot ſo ſimple, (though ſimpleſt of many) but that I finde in

wander in forraine Countryes: others are willinge to follow princes affaires, & ſome are beſt content to tarry at home & liue to thē ſelues. How thē ſhould al men be expert in learning & armes?

Vallentine.

I am glad you come ſo neare mee, for now wil I put ye in minde y^t^ long ſince I tolde you, which is, that euery gentleman vnleſſe hee were witles, will proue fit for ſome action, either Martiall or Ciuill; if he doth not, the fault is[1] his owne, y^t^ doth not offer himſelfe to induſtry, or his fooliſh freends, y^t^ would not comfort him to it. And ſo in concluſiō, I impute [not] y^e^ fault to Nature, but rather to Nurture.

Vincent.

I had thought that nature had made euery man ſo affected as that he had been only meet for that his freendes put him vnto, or that his Aunceſtors before him vſed and delighted.

Vallentine.

Touching that, I will tell you how Licurgus the Law maker of Lacedemon handled the matter, to teache the people there, what education beſides nature could do in men. Hee cauſed two dogges of one lytter to be brought vp, the one he committed to a man that delighted in huntinge, and ſo vſed that whelpe: the other was foſtered by a poore villain, willing in no wiſe that dogge to doo other then eate and feede fat. Theſe two whelpes being growē to ripe age, Licurgus cōmaunded they ſhould be brought forth in y^e^ preſence of many people, and with thē a Hare & a potful of poridge, which being ſhewed to the dogges, and they both let looſe, the one ran after the Hare, the other made haſt to the poriſh pot. Wherby the Lacedemonians perceaued, that education, & not nature, made in all creatures the difference of delightes, though ſome men are more and

[1] Old ed. has *in*.

to goodnes enclined, yet euery man [is] apt for ſome what, any haue made them ſelues fit for nothing.

Vincent.

troth, I know many good wits, that firſt fro[1] not beeinge by dmitted to learne, and after through an habit of ſloth, do oth vnlearned and very lowtes. Others both witty and , yet vſed to home, and not hearing how vertuouſly ſome alles haue beene, are in time rather beaſtly then braue, minate then curragious.

Vallentine.

ow you ſee the minde doth much, and the endeuor therof en worthy or vnworthy the name of Gentlemen: of defaultes uſe nature, wherof them ſelues are moſt giltie.

Vincent.

ning then (of that you haue ſpoken) how the ende of the is honour, & his exerciſes, Armes and learning; and that y gentlemen aſpireth to ritches, exerciſed cheefly in graſing ge: it muſt needes bee, that their manners and cuſtomes

Vincent.

Surely, ſyr, ſince I conſidered, that we muſt not liue onely for our ſelues, and our perticuler profite, I am fully perſwaded, that a gentleman vnſkilfull in Armes and vtterly vnlearned, is ſeldome found fit for any publique function, or employment. And no man denieth but that man, who is able to gouerne, is a perſon more worthy and neceſſary then hee that is gouerned. For Ariſtotle, a Father in Philoſophy, ſayth: Regens eſt dimus recto.

Vallentine.

I am very glad to heare you ſo ſay, for that was all I laboured you to beleeue: yet before we put ful ende to our ſpeech, let mee intreate you to tell, that a good while ſince your ſelf offered, which is to reſite in breefe, the ſum of all our ſpeech, wherby yee ſhal ſhew the excellency of your owne memory, and alſo make theſe Gentlemen our hearers, the better to carry away what hath beene ſayd.

Vincent.

Vnderſtand you then, that through your good reaſons (for which I hartely thanke you) I am brought to know that the education of a Gentleman ought bee onely in Learning and Armes, and that no Gentleman, no nor no Noble man, ſhould withdraw or holde backe his ſonne from the attayning of theſe knowledges, which are the very true and only quallities or vertues of a gentleman, as things not only beſeeming ſuch a perſon, but alſo for the ſeruice of a Prince or ſtate very neceſſary.

Secondly, you haue perſwaded that in Court or Towne, the life of a Gentleman may bee no leſſe godly and charitable, then in the Countrey: In which diſcourſe you ſet downe what ſortes of ſeruauntes were ſuperfluous, and which neceſſary, both for priuate vſe and the publike ſtate. Wherin I alſo noted, that ſuch younge men as

borne to lande or lyuing, ſhould eyther apply them ſelues
ion in learninge or Marchandize, either els to huſbandry, or
canicall miſtery or occupacion: and not to be ſeruingmen
ther knowledge, leaſt through their Maiſters want of will to
n, or their lacke of ſkill to earne their owne liueloades, they
riuen to vnlawfull life or beggery.

y, in conſideration of your reaſons I geather, that true honor
not in the admiration of common people, but in the vertue
at therwith is indued. And that the reputation which a few
do giue vnto a Gentleman, is of more worth then that of
tude, whervpon is inferred, that the reſpect which is borne
an by them of the Court and Cittie, (beeing the beſt and
) is more eſtimable then that which is borne by the common

ly, you ſeeme to allow more of many our Countrey ſportes
es, then of our company in vſinge them.

, that for health and holeſome habitation the Citties, and
efe townes in England, are either better or not inferiour to

age hee ought come to Court, what his exerciſes ſhould bee there, and in what time and fortune it ſhal become him to retier him ſelfe from thence: For (as it ſeemeth,) an olde Courtier vnpreferred and vnimployed, looſeth his reputacion, and may be compared to a non profitiens in Schoole. Concerning the reſt, you referre mee to the Booke of the Courtier.

Of the Cittie, you haue ſayd ſumwhat perticulerly of y^e^ manner and ſyte of Gentlemens houſes there, and likewiſe how they may with commodity and reaſonable coſt bee furniſhed of al ſorte of victuals and other needfull prouiſion. Alſo that there be more ſkilfull Tutors to inſtruct your children, then wee poſſible can haue in the Country.

You doo alſo diſcourſe well of the manner of houſeholdinge and the reſorte of freendes in the towne, which ſeemeth not to be comberſome.

Laſtly, it appeareth your exerciſes bee cheefely in Letters and Armes, which bee both commendable and very neceſſary.

Thus much (as I thinke) is the ſomme or principall partes of your ſpeeche, which I confeſſe to bee very reaſonable and good, and therfore conſent that a Gentleman ſo brought vp, is more ciuil then any Country man can bee: Likewiſe meeteſt for gouerment, and for his priuate vertue moſte to bee regarded.

Vallentine.

Surely, ſyr, you haue framed a proper Epilogue of our ſpeech. And ſithe I ſee that you both conceaue aright what hath beene perſwaded, and are alſo brought to beleeue what is true, I will preſſe you no further, but bidding you moſt hartely welcome to our towne habitation, as a place fitteſt for a Gentleman, I take my leaue.

FINIS.



A

Health to the Gentlemanly profeſsion of Seruingmen:

or, The Seruingmans Comfort:

With other thinges not impertinent to the Premiſſes, as well pleaſant as profitable to the courteous Reader.

Felix qui ſocij nauim periiſſe procellis
cum vidit, in tutum flectit ſua carbaſa portum.

Imprinted at London by *W.W.*
1598.

The Epiſtle to the

gentle Reader, of what eſtate

or calling ſoeuer.

GENTLE Reader, whether adorned with the royall Roabes of true Nobilitie, or apparrelled with the gorgious Garmentes of Gentilitie, pardon, I pray, theſe my vnpoliſhed lines; vnrip not, I beſeech you, the miſtaken ſtitches of this botcherie, neither ſenſure ſeuerely the vnſauerie taſte of this Loafe, being *Primogeniti*, the firſt batch of my baking: But if you finde any thing herein conteyned diſpleaſing your humours, ſay with the Doctor in Cambridge, What, was it I he meant? No, he named not mee, he ſpake it not by mee, he knoweth mee not; How ſhould he then be priuate to any of my doinges? No no, I am none of theſe miſerable Maiſters that ſo inhumanely burieth in obliuion vnrewarded the long, good, and duetifull ſeruice of my olde Seruant: But if you be ſuch as either thus, or otherwyſe, abuſeth thoſe good creatures that God hath lent you, I meane theſe earthly commaunders, Golde and Siluer: Let theſe my cauiats worke ſome remorſe of conſcience, and play not the gauled Horſe that kicketh and winſeth, his ſore being once touched, to burſt out into vngentlemanlike tearmes agaynſt the Authour, being with his worke diſpleaſed. For aſſure your ſelues, and before God I proteſt, I ſpeake not againſt one in particuler, neither againſt all in

vpon a malepart or preſumptuous minde, as not caring who
led with my doinges; but carefull leaſt I ſhould offende any,
their diſpleaſures, by any preſumptuous enterpriſe, I humbly
e) pray pardon. Thinke not, Gentlemen, that whereas I
y thing of Maiſters hard vſage of their Seruantes, or of any
familiaritie betwixt them, that thereby I woulde giue any in-
ent to the Seruant to be negligent in his duetie, or by
ſawcineſſe to abuſe that reuerence that he oweth vnto his
for God is my recorde, be it farre from mee, that I ſhoulde
me of ſo inhumane and ſedicious a practiſe: For I proteſt
vne part, yf I ſhould ſerue the meaneſt Carman that whiſtleth
Horſe, and be bound by his wages to call him Maiſter, I
t ſkorne to do him any reuerence and duetie that by my
l calling were to be required at my handes. Therefore,
entlemen, ſince curteſie is alwayes the companion of true
courteouſly I pray you conſider of me and my doinges.
Reader, if you by degree deſerue the name of a Yeoman,
ely without hautines of hart I pray your patience in

malicious or ſet purpoſe, or els to ſay with your ſelues, *In aliena republica ne ſis curioſus*, It is not good to ſcalde ones lyppes in other mens Pottage. Since he ſpeaketh neither by me, of me, nor agaynſt me, nor any thing that conſernes me, why ſhould I ſpurne agaynſt his ſpeches, or hate him for his harſh harmonie? Let them that are galled kicke, and them that are wounded ſeeke remedie: But yf you be ſuch as your guyltie conſcience perſwades you, that what as is ſpoken, is meant by you, for it is an olde ſaying *Con*[*s*]*cius ipſe ſibi, de ſe putat omnia dici*, the guyltie conſcience thinkes what as is ſayd, is alwayes ſpoken himſelfe to vpbrayde: Then worthely waigh and conſider whether you be iuſtly accuſed, and complayned of or no; and yf you finde your ſelfe to haue offended in ſuch and ſuch thinges, and that what hath been ſayd of you, you haue worthely deſerued; then be content to bite the lyp, wincke at ſmall faultes, and mende that is amiſſe: for if you manifeſt your malice in any opprobrious ſpeaches againſt the Authour of this worke, then you ſhall pronounce a definitiue ſentence of condemnation againſt your ſelfe, as worthy to haue deſerued all, and more, then herein is conteyned. For be it knowen vnto you, and all other of higher or inferiour degree, that I haue not touched any of the better ſort, neither any that are men well meriting for their mindes or manners; but ſuch as are mates of no merite, and as have condignly deſerued more then I can ſay againſt them; but if any of what eſtate or degree ſo euer, ſhall murmure againſt mee, I will ſay vnto him as Chriſt ſaid to the men that brought the woman taken in adulterie before him to be ſtoned to death, He that hath not offended let him throw the firſt ſtone: So he that will acknowledge himſelfe touched herewith, let him caſt the firſt ſtone, let him the firſt ſeeke remedie and reuenge: but before he ſeeke reuenge, it were good he knew who had wronged him. And if he thinke I

nged him by ſpeaking any thing againſt him, then let him
ne and know whether I ment it by him or no, and I will not
lue him of that doubt, but alſo pacifie his impatient humour.
, gentle Reader, I expect a pardon of courſe, if I haue
by ignoraunce; which I vndoubtedly perſwade my ſelfe to
your handes, and ſo I leaue you to your labours: Which I
may yeelde you a plentifull increaſe. Now, curtuous ſur-
theſe barren Landes, nay barren and moſſe-begrowen lines,
eeſt my fellow in fraternitie a Seruingman, to thee I addreſſe
on; if you be a Gentleman borne, and a Seruingman by pro-
in reading this my Booke, you ſhall happely ſtumble on any
ſentence that may miſlike your taſte, pocket I pray you this
s I may tearme it, ſince (God is my witnes) I meane you no
ut rather pray for your preferment, and wyſh your welfare,
any meanes to ſeeke your indignitie, or diſgrace. And if,
eader, thou be a Yeomans ſonne, that hath with the complet
of foure Markes and a Lyuerie, entered the lyſtes to play the
a Seruingman, [and you] ſhall in this my Booke finde a lump too

againſt thy miſtaken enemie. Thus hauing (as I hope) ſatisfied my curious enemies, I am to craue the goodwill of my courteous friendes, deſiring you (gentle Reader) to accept in good part theſe my labours: which if they ſhall like you, I ſhall accompt my gayne great; if not, yet muſt I needes count my loſſe but light, in that the doing of it kept me from idleneſſe, a thing ſo dangerous to a young man, as it is conuenient he ſhould ſeeke with as much induſtrie to auoyde the ſame, as the ſkilful Mariners with vigilant eyes do labour to paſſe without perill the dangerous Rockes of Scilla and Caribdis: And ſo wiſhing to thee as to my ſelfe, I commit thee to God.

I. M.



A HEALTH TO THE GENTLEMANLY PROFESSION OF SERVINGMEN.

IN this Burſſe, or Exchange of humane affayres, which conſiſteth (as it were) altogeather in Marchandize, bargayning, buying & ſelling, it is very meete and neceſſary that there ſhoulde be men of all manners, conditions, and callinges: as the Princes or Potentats, Dukes, Earles, Barons, Knightes, Eſquires, Gentlemen, Yeomen, Huſbandmen: Taylor, Tanner, and Tinker: Cowper, Carter, and Cobler, with men of all other eſtates, degrees, and profeſſions, ſummoned vpon forfayture of 10*l.* in Iſſues to appeare, with money or ware alwayes ready, to mayntaine this Mundane market. If then without euery of theſe profeſſions there can be no well gouerned Common wealth: (For if all men ſhoulde be Kinges, then cunning Coblers ſhould looſe their craft: yf all Coblers, Princes ſoueraintie would quickly ſurceaſſe:) How then commeth it to paſſe that ſo many Hereſies are crept into one Religion, ſo many diſeaſes into one body, and ſo many aſpyring mindes into this Commonwealth of England? For the Cobler would be a Shoomaker, the Shoomaker a Tanner, the Tanner a Graſier: ſo that no man reſteth contented with his vocation. But mee thinkes I heare one cry vnto mee, Hoe, ſyr John lacklattin, you are out of the

tongue trottes ſo vpon Tanners, Taylors, & Tinkers, that
ıe you will eyther looſe your way amongſt theſe cobling
r els runne your ſelfe out of breath: which if you do, your
o your profeſſion wilbe ſlenderly performed, and our ex-
fruſtrate, ſo that we ſhalbe forced to ſay with the Fable in
rturiunt Montes paritur[1] *ridiculus Mus*, His promiſe is golden
t his performance durtie Dales. *Sutor ne vltra Crepitam.*
is full, therefore youth drinke a health to the Gentlemanly
of Seruingmen, and returne to your purpoſe. Seruingmen
gaffer Thomſons eldeſt ſonne) as they are nameleſſe in this
atalogue, ſo I holde them needeleſs in any well gouerned
wealth. Ruſſet coate, I tell thee, if thou canſt holde the
o better then thou canſt holde this argument, I holde thy
rift ſcarſe able to prouide lyquor for thy throate. But as
rofeſſion art not the meaneſt member in this vnited body,
onſider thy calling accordingly, without aſpiring higher, or
g thy mallice by ſcalding thy lyppes in other mens Pottage:
thee to thy labor; wiſhing thee in thy profeſſion no leſſe

ground ſoeuer it be ſowen: So muſt I yeelde you a Loafe of courſe Cockle, hauing no acquaintance with Coyne to buy Corne, which though it may be hard of digeſtion, yet I hope it will not be much vnwholſome.

This Loafe is the profeſſion of Seruingmen, not courſe for the calling, but in reſpect of the workeman, whoſe ſhort time in his trade hath gayned him ſo ſmall experience, as he can hardly as yet faſhyon a loafe of fine Cocket: but fine or courſe, ſuch as it is, you muſt eyther eate or ſtarue, for any bread of my baking. This Loafe (as I ſayd before) this ſtate and profeſſion of Seruingmen, is the onely marke whereat I ayme, whoſe original, and to what ende it was ordained, I meane firſt to declare. Secondly, how floriſhing was the prime of this profeſſion. And thirdly, the ruine and decay of this ancient buylding. In the firſt creation of ADAM and EUE, there needed no ſuperioritie, nor members for this body, being altogeather planted and ſeated in all happines and perfectnes of Nature: but the offence committed, and the forfayture enrolde, that Man for his tranſgreſſion ſhould eate the Labours of his handes by the Sweate of his browes, and that the commaunde, Increaſe and Multiplie, was ſtrictly by the law of Nature obſerved: Tract of time yeelded ſo plentifull an increaſe, as it grew very needefull that this body ſhould be drawen into ſeuerall members, to auoyde a caoes of confuſion, and frame an artificiall buylding. For euen as a Logge of wood vnwrought yeeldes neither profite nor pleaſure, but being ſawne, hewne, and ſquared, ſerues for many ſeuerall vſes; for that which will not be a Bedde, wilbe a Boord, a Table, or Truſſe, ſo that euery peece hauing his proportion, will execute his office: Euen ſo this conſort of Companions, not knowing ſeuerally the partes of their profeſſion, reſtes very troubleſome one to another: for all deſiring to

, then the body muſt needes fall for want of Eyes to direct if all Eyes, then it muſt needes periſh for want of a mouth m: But being deuided into members, euery one vſing his reſting contented with his eſtate, the body remaynes in alth & happines. Now in the knitting of theſe ioyntes euery officer according to his aptnes was appoynted. Firſt as head, for his magnanimitie: then others adorned with of Nobilitie and gentrie, their mindes no leſſe meriting: , the Comminaltie at the commaund of theſe mercifull s. Theſe Princes and Potentates thus ſeated in the ſolace ueraintie, thought it very meete and neceſſarie, to choſe e one ſort of Seruantes for their profite and pleaſure (ouer s their ſeruile ſottes, as Dicke to droyle, Ralph to runne, ter, with other Gouldſmythes of their occupation:) which uantes were knowen from the reſt by the names of Seruing- w being come to their names, it is neceſſarie to know of all theſe miniſters were moulded, and what ſort of people ght fitteſt for this frame, conſidering the ende for which

Thirdly, men of ſtrength & actiuitie, to be excellent in ſhooting, running, leaping, dauncing, pitching the Barre, throwing the Hammer, or other feates of lyke facultie, wherewith Potentates in times paſt were highly pleaſed.

Fourthly, men fine, neate, and nimble, in regarde of their nearenes about their Maiſter, his apparel and cates: for the Clowne, the Slouen, and Tom althummes, are as farre vnfit for this profeſſion, as Tarletons toyes for Paules Pulpit: betwixt which, though I make a compariſon, yet to the place I reſerue a reuerend regarde.

Fifthly and laſtly, men of qualitie to be ſeene in haulking, hunting, fyſhing and fowling, with all ſuch like Gentlemanly paſtimes: All which being required in a Seruingman, and naturally belonging to a Gentleman: amongſt what ſort of people ſhould then this Seruingman be ſought for? Even the Dukes ſonne preferred Page to the Prince, the Earles ſeconde ſonne attendant upon the Duke, the Knights ſeconde ſonne the Earles Seruant, the Eſquires ſonne to weare the Knightes lyuerie, and the Gentlemans ſonne the Eſquiers Seruingman. Yea, I know, at this day, Gentlemen younger brothers, that weares their elder brothers Blew coate and Badge, attending him with as reuerend regard and duetifull obedience, as if he were their Prince or Soueraigne. Where was then, in the prime of this profeſſion, goodman Tomſons Jacke, or Robin Rouſhe my gaffer ruſſetcoats ſeconde ſonne? the one holding the Plough, the other whipping the Carthorſe, labouring like honeſt men in their vocation: Tricke Tom the Taylor was then a Tiler for this trade, as ſtrange to finde a Blewcoate on his backe, with a badge on his ſleeue, as to take Kent-ſtreete without a Scoulde, or Newmarket-heath without a Commiſſioner. But now being lapt in his Liuerie, he thinketh him ſelfe as good a man, with the Sheares at his backe, as the Poet Lawret with a penne

. Notwithſtanding for his profeſſion I holde it profitable,
lfe a good member, yf his Sheares do not canker, nor his
t. And if there muſt be one amongſt artificers, Coblers,
s, choſen felow of this facultie, I holde the Taylor not
Firſt in regard his trade tyeth him to no vncleanlines:
ly, that his Maiſters apparell be kept in reparations: for
ore vnſeemely in a ciuile Gentleman, then his apparell out
torne, or broken. Agayne, yf he be a felow of an humble
ay pleaſure his friendes, and profite him ſelfe: his friendes,
s felow ſeruantes, without blot or ſtayne to his birth or

nges, it ſhould ſeeme, were holden in high regard amongſt
rs of this fraternitie of Seruingmen: the preſeruation of
uſes, and the mayntenance of the Commons in their call-
, for the vpholding of Hoſpitalitie or auncient Houſes, a
by antiquitie, or an Eſquire by his calling, waighing and
onſidering his wealth & worſhyp, in this wauering worlde
dnes, hauing by Gods prouidence lent him vi or viii

no way inferiour for worldly fortune: then ſhall the dignitie of my degree, the hope of my houſe, & the mayntenance of theſe before mentioned members, be quite (as Iſſue extinct) buried in the bottomles pit of obliuion. What, ſhall the light of my Lampe for want of Oyle be blemiſhed, and my Houſe for want of Lyuing ſuſtayne the reprochfull name of a Mock-begger: *Virtus poſt funera viuit.* And ſhall I not leaue my name noted in the booke of enſuing ages? Yes, yes verely. Thou my eldeſt Sonne that ſhall ſuruiue thy dying father, holde heere wholly my Land I leaue thee, that my name may remayne regiſtred in thy poſteritie, thy byrthright by holy writ doth challenge it. Let therefore the example of Eſaw be ever coated in the margent. Let couetouſnes neuer corrupt thee, nor pleaſures ſo much preuayle, as for Pottage to hazard thy Parentage: but let thy minde and manners be euer equally matched according to thy birth & calling, that thy fathers foregoing may teach thee to folow. Maynteine thy right, & looſe no part of that which the law of libertie hath allotted thee. According to thy abilitie mainteyne Hoſpitalitie: for that is the harbourer of two hopes, prayſe, & prayers: yet let Liberalitie be the Linke to light thee, leſt Couetouſnes might corrupt, or Prodigalitie procure penurie. *In medio conciſtet virtus* (ſic), euery meane betwixt two extreames is a vertue: ſo is liberalitie, betwixt auarice and prodigalitie, being placed: this meane in al muſicke yeelds a moſt heauenly harmonie. Thus not doubting but in thee to liue after my Funerals be ſolemnized, committing the honour of my Houſe to the care of thy credite, and thee with it to the tuition of th'almightie.

1. And you, my younger ſonnes, to whom I allow no leſſe loue then the law of nature doth allot, I giue euery one of you yeerely, to mainteyne you from miſerie, an annual rent during your natural liues: with payment of which rent your eldeſt brothers land ſhall remayne

ſo that the Legaſie I leaue you you may aſſuredly receaue:
ɔt your exhibition, but liue within compaſſe, tyll, your care
nce being ſowne in ſeruice, it may yeelde you a more
Harueſt. For I tell you, my younger Children, Seruice, I
albe your inheritance: wherfore I will you, and euery of
modeſt mindes and humble ſpirites, by diligence to aug-
portions. And thus much for the preſeruation of ancient
Now it foloweth, with what care the maintenance of the
in their calling was in this election conſidered. For this
market was wholly maintayned by three Merchauntes, the
of this whole ſocietie: fyrſt the Prince or Soueraigne:
the Nobilitie with gentrie: and the Commons the thirde
Now the Prince, being but one alone perſon, could lende no
s profeſſion: and for the Commons, there were many cauſes
hem in their accuſtomed conſort. For if they ſhould take
hpannell from the Cart to the Court, from the Plough to
r, from the Sacke to the Saddle, and from courſe Karſie to
habite, this Shippe, hauing one of her Cables thus crackt

Since therefore, as I ſayd before, the Plough is the Princes repaſt, the Maiſters meate, the Seruantes ſuſtenance, and the poores prouender; the Potentates as good Phiſitians, had alwayes an eye that no hurt ſhould happen to hinder the health of this bleſſed body, the blemiſh whereof might bryng bane and bayle into their owne boſome. You ſee the two cauſes ſo highly had in eſteeme in the choyce of Seruingmen: the mayntenance of auncient Houſes, and the Commons in their calling. And this much for the originall and ende of Seruingmens fyrſt ordeyning. Now foloweth how floriſhing was the prime of this profeſſion.

Euen as, Adam our fyrſt Parent [being] in the perfection of all pleaſure placed in Paradice, God in his wyſedome thought this ſeate too ſolitarie for him alone, ſo framed him a felow for his further content, helpe, and comfort: but what was the mettall that his mate was made of? Conſidering that two of a contrary nature being matched togeather could neuer agree: and that theſe two muſt continually accompany togeather the one with thother, as in a conſort without diſcorde, [He] thought it meete and neceſſarie to match them as neare as might be, ſo caſting Adam into a dead ſleepe, tooke a Ribbe from his left ſide, whereof he framed the Woman: which being made of the ſame moulde, euen part of his owne body, he combined togeather in vndeſoluable bondes of aſſured friendſhyp. Euen ſo, Gentlemen and States conſidering their calling, thought it very meete and neceſſarie to haue a helpe, to further them in euery of their actions: which helpe, though not to them ſo ſeruiceable as Eue to Adam, yet ſo needeful vnto them, & ſo neceſſarie about them, as it was thought meete, this helpe or Seruaunt ſhould be made of their owne mettall, euen a Loafe of their owne dough: which being done, as before I haue declared, the Gentleman receaued euen a Gentleman into his ſeruice, and therefore

m no other labour then belonged him ſelfe, as to helpe
in the morning, to bruſh his apparrel, Cloake, Hatte,
other garment, truſſe his poyntes, fetch him water to waſh,
ſuch like neceſſaries. His Maiſter thus made ready, yf it
to walke abrode, then to take his Liuerie and Weapon to
n, being himſelfe ready, handſome, and well appoynted: at
yf it pleaſed him to eate, then with all diligence, decently
to bring his meate to the Table, and thereon in ſeemely
laced, with a reuerend regarde to attende him, placing and
dyſhes at the firſt or ſeconde courſe, according as occaſion
tyll time commaunde to take away: which done, grace
the Table taken vp, the Plate preſently conueyed into the
e Haul ſummons this conſort of companions, (vpon payne
th Duke Humfrie, or kiſſe the Hares foote) to appeare at
l: where a ſong is to be ſong, the vnderſong or holding
It is merrie in Haul, when beardes wagges all. But
Brian, and long toothed Tom, whoſe teeth be longer then his
the inditer of this ditti, was as farre ouerſeene in miſplacing

you whether: and not ſo contented, they commit his very boones to the Dogges to gnaw, for his further perſecution.

And if any other enemies of leſſe eſteeme incounter them in this hot conflict, all goes to the potte, vnleſſe ſome ſparke of mercie mooue their mindes to repriue theſe priſoners tyll the next aſſiſes to be holden in the Haull aforeſayd: which ſeruice performed, and they ſatisfied, the Maiſter calles to go on huntyng, haulkyng, fiſhyng, or fowlyng, in which he taketh moſt pleaſure, or thinketh fit for the tyme. Then the Seruingman, or men, with all diligence prepare them ſelues to the feelde, euery one willing to ſhew his ſkil, to delight his Maiſter in which of theſe recreations he taketh moſt pleaſure. Thus paſſing the day with theſe, or ſuch lyke ſportes, the nyght calleth them home, where the whole ſeruice of the Seruingman is ſtyll imployde about his Maiſter. No ſeruile ſeruice was then ſought for at the Seruingmans hand, though no Gentelman but ſtandeth [in] neede of ſome moylyng mate to droyle about his drudgerie. How floriſhyng then the ſtate of Seruingmen was in theſe dayes, he that hath eares to heare, let him heare. What ſport or paſtime in feelde or at home, pleaſing the eye, or delyghting the eare, could the Maiſter any way haue, but the Seruant was thereof equall partaker? What was the difference then, wyll ſome ſay, betwixt the Maiſter and the Man, yf their pleaſures were equall? for then it had been as good to haue been a Seruant, as a Soueraigne, a Man as a Maiſter: euen this was one, and all that parted the Potentates power, and the Seruingmans profeſſion, the one did commaunde, the other was to obey: the due obedience to which commaunde was had in ſo reuerent regarde, and the Seruant ſo feare-full to offende his Maiſter, no ſeruile, but as it were a filiall feare, as the Maiſter was almoſt as carefull in his commaunde, as the Seruant diligent in his duetie. For in theſe dayes, what greater loue could

found, then betwixt the Maiſter and the Seruant? it was
equall with the Huſbandes to the Wyfe, and the Childes
ent: for teſtimonie whereof, there are infinite examples to
d, as in the preſcription of the triumuerie of Marcus Lepidus,
nthonius, and Octauius Ceſar, in the Romane ciuile warres,
o, condemned by their preſcription, was by one of his Ser-
ſafe in an hill: the ſayd Seruant going to the Sea ſide, to
laiſter a Boate for his more ſafe paſſage and ſpeedy eſcape,
returne, perceauing his Maiſter by the ſtrikers to be killed,
loude vnto him (hauing yet a lytle life) Stay a whyle O
uoth he) and ſodaynely ſtroke the Captayne and killed him,
ning agayne to his Maiſter, killed him ſelfe, ſaying: O
ou haue receaued comfort.

er in the ſame tyme of perſecution and tryall of frindes,
ayre ſhadowed Vineyarde, and in it a goodly Caue, deepe
(for the which peraduenture he was condemned) by chaunce
him ſelfe in the ſayd Caue, one of his Seruantes perceauing
s yet a farre off, which came to finyſh his Maiſters tragidie,

friendſhyp, euen to deſerue and merite the full meaſure of your good-will towardes them. Infinite are the examples (as I ſayd before) that may be alledged in this matter, onely theſe two I holde ſufficient to confirme this argument, ſince none but will confeſſe this loue and affection to be auncient, and of long continuance.

Yea, but will ſome ſay, theſe examples are olde, and long is it ſince this loue and affection was thus in the higheſt degree made manifeſt, and the tryall of friendſhyp thus exerciſed: ſhew me ſome examples of late yeeres, for the more credite of your cauſe, or els ſome reaſons why theſe examples ſhould not be as plentifull in theſe latter dayes, as in former tyme.

To this Obiection, I anſwere thus: There be two eſpeciall cauſes that hath vntwyned this knott, and euen cancelled this firme Obligat[i]on, exchanging it for a ſingle Bill. The firſt is, the compounding of this pure and refined mettall (whereof Seruingmen were firſt framed) with vntryed dregges and droſſe of leſſe eſteeme. The ſeconde is the death and decay of Liberalitie or Rewarde for well doing. But I wyll omit to vnrippe the bowelles of theſe reaſons, tyll tyme and place of fitter opportunitie be offered, ſince I haue not as yet finiſhed the ſeconde part of this tractate, which is onely to declare the floriſhyng dayes of the prime of this profeſſion.

I haue before declared how this ſeruice was in no ſort ſeruile, nor the paynes belonging it any pennance, but they ioyed as much in their libertie, & floriſhed as freſh in their profeſſion as any other, of what ſort, degree, or calling ſoeuer: their fare was alwayes of the beſt, their apparrell fine, neate, handſome, and comly: their credite and eſteeme alwayes equall with their birth and callyng, in good regarde: their exerciſes, or dayly labours, nothyng but pleaſure, their head ſo ſmally troubled with carpe and care of worldly Coyne, and them

ſelues ſo farre from miſerie, pennurie, ſcarcitie, or beggerie, harboured in the hauen of happineſſe, ſwimming in the calme, neyther too deepe nor too ſhallow, ſupported by theſe good patrons their Maiſters, neither ſoaryng to high, nor dyuing too deepe, neither Prince nor begger, floryſhing in this their eſtate, being (as it were) euen the meane or midwarde of all degrees and callinges: as I verily thinke they were the happieſt conſort of Companions, and the leaſt troubled tradeſmen, in the prime of their profeſſion, that belonged this Mundaine market.

O what pleaſure belonged Seruingmen in thoſe dayes! When the great Chamber was ſerued, the Hauls cryer, with a Hoe yes, ſummoned all good fellowes to appeare vpon an allarum; at which battayle, the boordes end was euer battered with the gunſhot of Good-ſtomackes; where the chine of Beefe, the hagſtocke to theſe Carpenters, was hewen and ſquared into diuers parcels, for ſeuerall purpoſes: and the blacke Jacke, merily trowlyng from one to another, well lyned with the lyquor of lyfe, moyſtened and molified the malecontent humors of theſe merrie mates, to their Maiſters credite, and their owne comfort.

But mee thinkes I heare the maligners of this myſterie, or profeſſion, lyke Momus mates murmure, ſaying to them ſelues, He telleth vs of their delicate diet, handſome habite, and pleaſant paſſing the Sommer of their yeeres: but when this luſtie Juuentus begunne (with the Moone) to wane, and that crooked olde age had eclipſed the bright Sunſhyne of their golden dayes, with duſkie blacke Cloudes of darke morpheus: I meane when that ſtealing Time, had conſumed the oyle of their Lampes, and euery ioynt begunne to grow ſtarke, not able to ſupply his former place: what courſe then they tooke, to maynteine them ſelues from miſerie, in this their greateſt neceſſitie,

he doth omit, as a thing altogeather impertinent to this diſcourſe: but, in my iudgement, a thing moſt neceſſarie amongſt them to be conſidered, and the very marke whereat they ought chieflyeſt to ayme. For els, who is ſo ſimple but will confeſſe, that the Seruingmans profeſſion (in regarde of their pleaſure and eaſe) is to be preferred before diuers ſortes of people of more wealth and greater abilitie, yf their ende were not miſerie, pennurie, ſcarcitie, and almoſt beggerie: For I holde it an infallible rule, A young Seruingman, an olde Begger.[1] What Gentleman now a dayes, that giueth wages and lyueries, doth not looke his Seruant ſhoulde deſerue them; and when the Seruant is olde and crooked, and altogeather vnable to helpe him ſelfe, how much more is he then vnable to deſerue mayntenance at his Maiſters handes? To this Objection, thus much: What ſotte is ſo ſimple to aſke a queſtion, not knowing the cauſe? or to make anſwere, being altogeather ignorant of the queſtion? My Diſcourſe tendeth onely to ſet foorth the floriſhyng and golden dayes of Seruingmens fyrſt ordeyning: and the Objection commeth foorth, with, What Gentleman now a dayes, &c.

But leaſt he, or they ſhoulde thinke me ſtriken mute with the firſt blow, not able to abyde a ſeconde charge, I wyll anſwere ſo much of the queſtion as ſhall ſeeme any way appertayning to this place, and leaue the reſt to a fitter opportunitie.

Seeing therefore I haue handled the *Ver*, *æſtas* and *Autumnus*, of this Seruingmans eſtate, I wyl not leaue him tyll his fourth part be fully finiſhed, ſince the Obiection hath allowed, that theſe three partes of his lyfe was ſpent in pleaſure and delyght, accordyng to my former ſaying. But you muſt note by the way, that I holde ſtraight on the path wherein firſt I ſet foote, not medlyng with theſe latter or leaden dayes, tyll tyme miniſter occaſion. Now for the fourth, which is

[1] Old ed. has *An olde Servingman, a young Begger.*

and laſt part of mans yeeres, commonly called Crooked
Hoarie heares,] as Dauid ſayth, are to euery man nothing
miſerie, in regarde of weakening his ſtrength, and decaying
which hoarie heares, if they bryng to euery man miſerie in
muſt then needes touch this degree in particuler. But
common to all, and by the law of nature ſo forcible, as [not]
y Creſſus, the wittie Salomon, nor the ſubtyle Simon, can
chew, yf Atropos do not befriende them in cutting the
their lyfe before theſe dayes of decay approch, cannot I
y attributed to Seruingmen, and them by that meanes ac-
noſt miſerable. But to leaue this naturall miſerie, and
e miſerie that by pennurie, ſcarcitie, and want of worldly
incident. Thus much I ſay for this profeſſion: When
boyſterous blaſtes had blowen the buddes and bloſſoms
trees, and that *Hiems* hoarie froſtes had euen nipped and
he fruites of their floriſhyng Sommer, this kinde care
Lord of his attendant, and euery Maiſter of his Seruant,
heſe, and ſuch lyke meanes, they prouided for their

them ſelues ſufficiently rewarded and ſatisfied for their whole ſeruice. Againe, ſome other would reward their Seruants with the Leaſe of a Farme, not as they are let now adayes, like a droyle for a braineſicke Jade, *Durante bene placito*, and rearing the rent, but *Durante vita*, and rent free: ſo that this angelicall Oyle ſhould ſo molifie his decaying members, and reuiue his dying ſpirit, as the thought of crooked olde Age ſhould neither hinder his duetie in his ſeruice, nor with griefe ſhorten his dayes. By theſe, and ſuch lyke meanes, were alwayes Seruingmen ſo prouided for in thoſe dayes, that none, no not one (that reſerued that reuerent regard and duetie towardes his Maiſter that he ought) but paſſed his youth and age in as much pleaſure, plentie, and worldly felicitie, to his hartes content, as any other, of what eſtate, degree, or calling ſoeuer. And thus much for the floriſhyng prime of this profeſſion. Now followeth the third, and laſt part of this tractate, wherein ſhalbe declared (God willing) the ruine, downefall, and decay, of this miſterie or profeſſion. Fyrſt you haue heard the originall, and of what moulde or mettall this Seruingman was made. Secondly, in what pleaſure, plentie, and delyght, in the fyrſt age of their ordeyning, they paſt their tyme, euen *A crepundiis ad terminum vitæ.*

Now gentle Reader, yf thou wilt with patience peruſe theſe vnpoliſhed lynes, and willingly lende me thy ſenſes, to ſuruay *a capite ad calcem*, this laſt part of this my fyrſt practiſe: thou ſhalt therin playnely behold the manifold occaſions that hath moued me to vndertake this heauie taſke, which may be thought in me a malepart preſumption, in regard of my inſufficiencie. For euen as the erector or buylder of an Houſe, if he lay his platforme or foundation more large then the pence in his purſe, or the coyne in his coffers is able to counteruayle or diſcharge, ſo that his abilitie is not ſufficient to ende

yng, what he is cenſured, the ſimple may eaſely ſurmiſe.
, hauing vndertaken this taſke, and layde this platforme,
ry Stones and Morter to this buylding, then to be thought
man, hauing I ſay layde this foundation, and farre vnfit to
vhat the gentle Reader may thinke of mee, I leaue it to his
deration: for *Cum deſunt vires, tamen eſt laudanda voluntas.*
utteryng or murmuryng of Momus mates I waigh not, for
em like barking Dogges, that ceaſſeth not to trouble, as
oneſt traueller, as the lurking loyterer. But leaſt I ſhould
laborinth, not able to free my ſelfe from captiuitie, I meane,
arre beſide my text, as to forget where I left, I wyl returne
my purpoſe. Since therfore I haue deuided this Tractate
partes, namely the originall & ende of this ordinance, the
g prime of this profeſſion, and laſtly the ruine and decay
wo of the which, I haue alredy handled; now the thirde
hich is the downefall and decay of this buylding, I will alſo
reduce into three ſeuerall poyntes, though infinite are the

(it is not greatly materiall) ſince he is now almoſt buried in the bottomleſſe pit of obliuion, he is ſure now eyther altogeather dead, or els ſo aged, as he lyeth bedrid in ſome obſcure place. Where he is ſurely I know not; but yf I were of that power to pay his ranſome, and free him from captiuitie, or of that knowledge in the Phiſicall ſcience, as by miniſtryng vnto him Potions, I might mittigate his paſſions, I would endeuour with my whole power and ſkyll to procure his freedome and health, that I myght craue of him ſome acquaintance, for I much deſire his friendſhip and familiaritie. But ſure in my dayes he hath been ſuch a ſtranger as I could neuer haue his acquaintance, no, not know him from his ouerthwart neighbour Prodigalitie, I would fayne learne what is his countenance and habite, that yf I meete him, I may know him, and craue his acquaintance. Surely, I feare he walkes early in the mornyng, and then it is no maruell though I know him not, for my houre is eight a clocke, though it is an infallible Rule, *Sanat, ſanctificat, et ditat, ſurgere mane.* But yf I thought early ryſing would preuayle in this queſt, I would change my houre, and be gone at foure: but I am almoſt paſt hope of his recouerie, ſince his two vtter enemies, Prodigalitie and Couetouſneſſe, doth dayly purſue him with ſuch deadly hatred. Theſe are two extreames and Liberalitie a meane betwixt them both, which is alwayes a vertue: but *Hercules ne contra duos*, though his part was the meane to make the muſicke the ſweeter, yet it is accompted harſh harmonie where Liberalitie beareth a part. And why? becauſe his two oppoſite enemies hath baniſhed him theſe (I may ſay) inhumane coaſtes. Where he lyueth I know not; but ſure I am, his exile, banyſhment, death, or decay, hath brought this vtter ruine and ouerthrow to this profeſſion, as further by the ſequell hereof ſhall playnly appeare.

e tolde you before, that Seruingmens onely mayntenance con-
pon Liberalitie, for their wages was neuer (in any age) able to
heir neceſſarie charges and expences. But I would not haue
miſconſter my meanyng in this Liberalitie, that it was be-
vpon them in meere commiſſeration, pittie, and charitie, as
abilitie doe vpon impotent Beggers: but the Seruant by his
nd diligence, did merite and deſerue it before he had it,
it was ouer and aboue his couenant and bargayne.

agayne, beſides this good minde of the Maiſter to his owne
there was another Liberalitie, as thus: If the Seruant were
is Maiſters friende, or familiar, with a preſent or friendly re-
nce, though he were not at that tyme prouided to requite his
ith the lyke gyft or preſent, yet he would ſhew his thankful-
wardes his Seruant, in liberally rewarding him for his paynes:
s kinde of Liberalitie is now very much decayed.

e was alſo a Liberalitie allotted and belonging to the Seruing-
this ſort: If one Gentleman inuited an other to his houſe, or
curteſie and kindnes he came to ſee him, the Seruingmans

formance of this Gentlemanly gratitude & liberalitie. *Eſt virtus vera nobilitas, et liberalitas eſt virtus, ergo liberalitas eſt vera nobilitas:* true it is, there are eyther few or none that are indued with wealth & worldly bleſſings, but they couet to be comely couered with the handſome habite of their higheſt tytles, Nobilitie, or Worſhyp, or els whatſoeuer: but whether on them theſe titles be rightly beſtowed, or no, that I leaue to the cenſure and iudgement of their owne conſciences. And yf that Liberalitie be alwayes the companion of true Nobilitie, as it is in deede (for they are as neare ioyned togeather as Fayth and Good workes), then, as S. Iames ſayth, The good Tree will bring foorth good fruite: ſo the true Noble minde cannot be without his fruites, euen Liberalitie it ſelfe will bud and planely appeare in the branches of this body.

Is Liberalitie then a Vertue, and ſo neare a kinſman to the true Noble minde, as it is the very ſcuttion, creaſt, and badge thereof, ſo that if this Coate and Cogniſance walke the ſtreetes, the Maiſter thereby may eaſely be knowne? Surely it is: but yf a Nobleman or Gentleman, now adayes, could no otherwyſe be knowne but by his Liberalitie, I feare mee, yf I ſhould tread the Strand, I ſhould often (for want of knowledge) vnduetifully iuſtle ſome of them, and ſcarſe lende my Cappe, to whom a low legge ſhould belong. For truſt mee, I met (not long ſince) a Gentleman in Fleeteſtreete, whoſe lyuing is better woorth then .2000. Markes yeerely, attended with onely one man, whoſe apparrell was much better then his Maiſters, though he was a Iuſtice of Peace in his Countrey. But I ſpeake not this, eyther to diſcommend the Gentlemans homely habite, or commende t[he] Seruingman in his exceſſe: but the miſerie of that minde, that regarded more Coyne then his credite.

But me thinkes I heare one interrupt me, ſaying, If your ſenſe of ſeeing be not beſotted, you may eaſely diſcerne a difference betwixt

ate and the Peaſant, the Gentleman & the meaner perſon: ur hart be not too hautie, you may render a reuerent re- due curteſie to whom in duetie it doth belong. For ere no other note nor difference to know the one from a Gentleman from his inferiour, the Potentats coſtly andſome habite, & gorgious garmentes, doth alwayes eaſely n; alſo his men and attendantes (when he walketh abrode) what he is: for men of meaner eſtates do not vſe to goe ſo walke ſo worthely attended. Wherefore, as I ſayd before, yf you be thereunto willing to lende Cappe or knee, or e, to whom it ſhall rightly belong or appertayne.

Obiection I anſwere thus: Firſt, for apparrel, ſurely I ſome farr borne Countreyman, that thus obiecteth, where ntrey a Satten Doblet, nay yf it be but a Veluet Gyrdle or of as much power and force, as Boreas boyſterous blaſtes in ay, or a long Staffe with a good arme, the one blowyng a e from his head perforce, and the other teaching a man to eſie, being well layde on. For I ſay, in ſome places of

ſame, yf he can ſhew me by their royall Roabes, and gorgious Garmentes, the Noble man, and Gentleman, from the Verſer, Setter, Cros biter, and Cunnie-catcher, then I will yeelde to his ſaying, and learne ſome of his cunning, that I may euer hereafter know my duetie the better, and ſpare my Cappe & Legge from ſuch mates of no merite, as many tymes I lende them vnto vnknowne. But ſurely I holde him in a great errour, that thinkes him ſelfe thus cunnyng, and no leſſe able to performe this by his ſkill (I meane to know euery eſtate by his habite,) then the Alcumiſtes vnable by their Philoſophers Stone, to make a metamorphoſis of euery mettall, and turne all into Golde that they therewith touch.

And whereas he alleadgeth, that the Seruingmen and attendantes do alwayes bewray the Nobleman and Gentleman what he is, that I deny: for, *fallet hec regula quocieſcunque*, I meete a Gentleman that may diſpende yeerely by his reuenues, 2000. poundes of good and lawfull Englyſh money, with onely one Boy at his heeles, walking by Ludgate hill, and by that tyme I come to Paules middle walke, I ſhall ſee Sir Dauie Debet, with .vi. or .viii. tall fellowes attending him, whetting their kniues readie to dine with Duke Humfrie: but though they be ſharp ſet, they may take leaſure enough, for there all lirching is barde by and maine. But yf their hard Commons were the worſt, that might be mended with after noones battling, for there is good Ale and Bread in Paules pettie Cannons: but there is a ſore Giant, a Sargent I meane, with whom they muſt wraſtle, yf Paternoſter Row be no better to them then Creede Lane: yf then ſir Iohn Makeſhift (whoſe laſt acre lyes morgaged to the mercie of ſiſe ſincke) hath many times .vi. or .viii. tall fellowes attending him, and an auncient Gentleman, that hath fayre landes, and great reuenues, whoſe onely ſtudie is Arithmatique, and therein moſt practiſed in

tion and the goulden number, manneth him ſelfe with onely
How ſhould it be poſſible to diſcerne this difference, and
one from the other, the Gentleman from the Swaſhbuckler,
arrel, attendants, and companie ?

at is the reaſon, may ſome ſay, that a Gentleman of great
abilitie, doth walke nowadayes ſo ſlenderly attended, and
tart Caueliro, whoſe Fathers chiefe Badge or Cogniſance
Veauers Shuttle, or the Taylors Sheares, will treade the
ſtately attended, and ſo gallantly garded with a ſort of
f ſo I may tearme them) and floryſhing fayre Cloakes, as
were the Prince of Peacockes, or Marques of ſome ſtately

Mary euen this, The loſſe of Liberalitie in the one, and
of Prodigalitie in the other: for yf the Gentleman of high
d eſteeme, were not too ſtudious in their two branches of
Arithmetique, Multiplication [and] the Goulden number:
Liberalitie, the badge and cogniſaunce of true Nobilitie and
were not by his power and authoritie committed to common
n would he, preferring worth before wayght, walke more

This prodigalitie procureth a double miſerie, a miſerable want in the ende to them that ſo careleſſly conſumes their patrimonie, and meere miſerie to the couetous Cormorant: for, ſayth he, *Felix quem ſocij nauim periiſſe procellis cum vidit* (ſic) *in tutum flectit ſua carbaſa portim*, (ſic): it is good to be rich; a man may be poore when he will. So by the example of this prodigall perſon, he that hath wherwith to maynteyne himſelfe in very Gentlemanlike ſort, with men about him for his credite, being deſcended of an auncient houſe and worthy parentage, burieth in obliuion his ſtate and dignitie, and becomming a very ſeruile ſlaue, and thraull, to this donghyll droſſe, his golde and money, leadeth his lyfe in moſt miſerable maner. Where is then this Liberalitie become, that hath been in former tyme ſo highly eſteemed? Looke in the .vii. Chapter of Eccleſiaſticus, and there you ſhall finde a friendly perſwaſion, Be liberall vnto all men: much more then vnto your Seruantes & Attendantes, meriting and deſeruing this your liberalitie. And in an other place of the ſame Chapter, he ſayth, You Maiſters, reſtraine not your Seruants of their libertie, and be ſure you leaue not your faythfull Seruant a poore man.

O how many Gentlemen in theſe dayes doth reſpect this woorthy ſaying, or haue that care of their faythfull Seruants, that this place of Scripture doth commaund? ſure they are few or none. The liberall Maiſter is a rare Phenix: ſo that the ſaying of Elias may well in theſe our dayes be verified, There is none, not one left in all Iſrael, that feareth the Lord, and worketh righteouſnes. Euen ſo it may be ſayd, There is non, no not one, in this age, that beareth that loue in Liberalitie towardes his Seruantes, that he in goodwill ought, or they by duetie do dayly merite. But it may be ſayd to mee, as the Lord ſayd to Elias, I haue not onely ſeuen, but ſeuentie times ſeuen Seruantes in Iſrael, that hath not bowed their knees to Ba[a]ll, though

s they were thought ſo ſmall a number: euen ſo, not onely
t ſeuentie times ſeuen Gentlemen, in whom the ancient
e badge and creſt of true Nobilitie, euen Liberalitie it ſelfe,
le, bloſſome, and beare her accuſtomed fruite in due ſeaſon,
er ages.

umber is ſince, by tract of tyme, much leſſened and im-
ut howſoeuer, ſure I am that Liberalitie, as I ſayd before,
uite dead, banyſhed, or els playes leaſt in ſight, as Banck-
t walkes narrow lanes, or keepes them out of the Libertie,
ſhould ſing the Counter tenor, or at Ludgate, For the
. But pittie it is, that Liberalitie, that honeſt fellow, ſhould,
buried without his rites and ceremonies, his funeralles and
to be duely ſolemnized. I feare me that none was ſo
as to ring his ſoule knell, or beſtow on him a winding
) that I had lyued when he dyed, or had been at the making
l, though I had been none of his Executors, nor had had
ie beſtowed vpon mee, yet would I, at my owne charges,
him honeſtly brought foorth to his long home (as the

therein can ſcarcely diſcerne what feete a Verſe doth ſtande vpon: notwithſtanding, ſince I haue promiſed an Epitaph, I will performe it, though it lie buryed with the ſhauinges of the Preſſe in the bottome of a Dryfat: wherefore, hoping the Fiddle may be accepted, for want of muſicall Inſtrumentes, giue eare, and you ſhall heare his beſt tune.

Ceaſſe Sunne to lende thy glorious ſhine,
Moone darkned be, as cloudy night,
Starres ſtay your ſtreaming lightes diuine,
That wonted were to ſhine ſo bright:
Weepe woofull wightes, and wayle with me,
For dead is Liberalitie.

You Fire, Water, Earth and Ayre,
And what remaynes at your commaund:
Foules, Fyſh, or els, be fyld with care,
And marke the ſumme of my demaund:
Weepe, weepe I ſay, and wayle with me,
For dead is Liberalitie.

You ſiluer ſtreames that wont to flow,
Vpon the bankes of Helicon:
You ſacred Nimphes, whoſe ſtately ſhow
Bedimd the bright of Phaeton,
Weepe, weepe I ſay, and wayle with me,
For dead is Liberalitie.

If Due-deſart to Court reſort,
Expecting largely for his payne,
The Prince he findes then alamort
No lue, his labour is ſpent in vayne:
May he not then come wayle with me?
Yes, dead is Liberalitie.

The paringes from the Princes Fruite,
That ſilie Groomes were wont to feede,

The Seruingmans Comfort.

Now Potentates for them make ſuite:
True Gaſcoine ſayth, the Lord hath neede:
Weepe therefore weepe, and wayle with me,
For dead is Liberalitie.

The Courtly crew, of Noble mindes,
Would giue rewarde for euery Legge:
To crouch and kneele now duetie bindes,
Though Sutor nought but right doth begge:
Weepe therefore weepe, and wayle with me,
For dead is Liberalitie.

When Countreys cauſes did require
Each Nobleman to keepe his houſe,
Then Blewcoates had what they deſyre,
Good cheare, with many a full carouſe:
But not now as it wont to be,
For dead is Liberalitie.

The Haull boordes-ende is taken vp,
No Dogges do differ for the bones,
Blacke-Jacke is left, now Glaſſe or Cup,
It makes mee sigh with many groones,
To thinke what was, now thus to be,
By death of Liberalitie.

The golden worlde is paſt and gone,
The Iron age hath runne his race,
The lumpe of Lead is left alone,
To preſſe the poore in euery place:
Nought els is left but miſerie,
Since death of Liberalitie.

Weepe, weepe, for ſo the caſe requires,
The worlde hath loſt her ſecond Sunne:
This is the ſumme of my deſires,
To ende where earſt I haue begunne:
Euen ſtill I ſay come wayle with me,
The death of Liberalitie.

Thus you haue heard, the death of Liberalitie to be one of the eſpeciall occaſions that hath wrought the vtter ouerthrow, ruine, & ſubuertion of Seruingmens eſtate. Now for the ambition and diſdayne of the Countreyman, and the Gentlemanly Seruingman.

Firſt for the Yeoman, or Huſbandmans ſonne, aſpyring from the Plough to the Parlor, I holde theſe, the contempt of his vocation, feare to hazard his life in his Princes Marciall affayres, and the ambitious deſire of dignitie, to be the eſpeciall occaſions that hath mooued him to change his habite and cullour, from Jerkin to Coate, and from Ruſſet to Blew. In the firſt he imitates Icarus, who preſuming vpon his Waxen winges, ſoared ſo high, as the heate of fierie Phaeton melted the winges of this vnfethered Foule, and ſo caſt him fully as lowe as he had his beginning: euen ſo, this Yeomans Sonne prying into this eaſie and pleaſaunt lyfe of Seruingmen, and conſidering the droyling that he hath about his drudgerie, without conſideration that he is called to this Countryes labour, or how farre he is vnfitte to execute the others office, not acquainted therewithall, taketh vppon him this new trade of lyuing, in my iudgement as far vnable

the others office, as Icarus to ſoare in the higheſt heauens:
t is that they are not as well puniſhed for their aſpyring
Icarus for his proude and preſumptuous enterpriſe. *Tem-*
tur et nos mutamur in illis, when crooked olde age com-
they ſhaken off, as by their vnwildineſſe not able to merite
kes and a Lyuerie, then they are faigne with heauie cheare
e, and wiſheth that eye had beene blynde wherewith they
into the floryſhing profeſſion of Seruingmen: floryſhing I
eir firſt age, but now by theſe and ſuch like occaſions
nd almoſt cleane withered.

onde occaſion that made Blew ſo deare, was this. Theſe
s are more dangerous and troubleſome then former ages,
ny Kinges and Princes are euen occaſioned to maynteine
by force of Armes and Hoſtilitie. And now falling out
Armie muſt be leauied, to be imployed at home or abrode,
fence of the Countrey, or offence to the enemie, Robin
e muſt of neceſſitie be one of the number, as good reaſon
l ſortes ſhoulde be aſſiſtant to ſuch ſeruice. Now his Father,

furniſhed, and hauing all his Offices full, loth to diſplace any, well conſideryng how farre vnfit ſuch a fellow is to be lapt in a Lyuerie, or harboured in the Haull, who wonted dayly to attende in the Oxe-parlor, ſhapeth him an anſwere: Friende, I cannot pleaſure you, I haue no place voyde that your Sonne canne ſupply. The ſeelie olde man returneth home ſad and ſorowfull, not knowing how to preuent the next Alarum: but remembring the olde ſaying of the popyſh Prieſtes, that wont to make money of their Mattens, No pennie, no Paternoſter, putteth in practiſe, by the oyle of Angels, to mollifie the hard hart of this Maieſtrate. Then comes he againe: I haue brought your worſhyp a coople of fat Capons, Pigge, Gooſe, or Lambe; now, good your Worſhyp, ſtande my good Maiſter, and take my Sonne into your ſeruice, I will apparrell him at my owne charge, he ſhall aſke nothing but meate, drinke, and a Lyuerie, with other neceſſaries I will maynteine him like a man. Now the Gentleman, calling to minde that hereby he might ſaue foure Markes and a Lyuerie, beſide a preferment that his Man woulde expect for his long and duetifull ſeruice, bethinketh himſelfe one way or other, *Nodum in ſerpo* (ſic) *querere*, and thereby to make benefite of this laſt motion: then he watcheth oportunitie, and euen for breaking a Bulruſh, *Facile cum* (ſic) *inuenire baculum, ad cedendum Canem*, Knaue packe out of my doores, I will keepe no ſuch as thou art, with a thouſande ſuch lyke opprobious liueries, neither befittyng a Gentleman to giue, nor a right Seruingman to receaue. But thus ridding his handes of one of his Seruantes that then moſt expected preferment, he giueth entertainment to ſyr Rowland Ruſſet-coates ſonne, who reſtes no leſſe glad of his place, then the Foule of a fayre day: But *dulce bellum inexpertis:* If he conſidered what the want of fyre is in a Winter euening, he would rather with the Emmet laboure in Sommer, then with the Flye ſtarue

, though the Winter of Seruingmens yeeres was euer ſuf-
rouided, as before I haue declared: but euery thing is worſe
earing. Then this goodly Yeoman, thruſten into a Blew
deth himſelfe a better Seruingman, then he that hath ſpent
tyme in that trade, though (ſimple ſwayne) he know not
lde a Trencher.

irde, and laſt occaſion of this new enormitie, is the ambi-
e of dignitie: for in former ages (as before I haue ſayd)
uingmen were had in good regarde, by dyuers occaſions
many tymes highly preferred, as by their wit and will
them often merited great matters. Some of them would
ſelues ſo ſoberly, diſcreetely, and wiſely, as they came to
lth, worth, and preferment by Mariage: ſome, agayne,
he Potentates were ſo much eſteemed, as they were thought
in deede preferde to Offices & places of great credite:
other meanes they had whereby they came to great pro-
Which wealth, worth, credite, and preferment, theſe
tes gape after, and ſurmiſe them ſelues worthyly to merite,
od wot) many of them are as much vnworthy to keepe the

or els to turne ouer a new leafe: but *Herculei labores*, it is as hard for him to thruſt Pierce the Ploughman out of his Blew coate, as to tame the ſhrewyſh tongue of a Kentyſh-ſtreete Scoulde; not in regard that the Gentlemen of this age are ſo delyghted with their clowniſh barbariſme, but that their mayntenance doth not ſo ſtretch the Purſe-ſtringes of their Maiſters, as the mayntenance of the right Seruingman: betwixt whoſe merites, there is much more difference, then in theſe our dayes betwixt their rewardes: for foure Markes and a Lyuerie is to them both as currant, as vii.*s*. vi.*d*. for a flemyſh Angell; nay, fourtie ſhillinges a yeere keepeth a great ſturre in many Houſes, though it was ordinarie .400. yeeres ſince: but for wages I will omit, tyll oportunitie be offered. Notwithſtanding, to returne to my purpoſe, I would fayne know whether the Iorneyman or Apprentice, the Workeman or the Labourer, be more worthy or better deſeruing, if the Labourers wages be but .vi.*d*. a day, and the Maiſter workman can & wil earne a ſhilling? So much, and more (in my iudgement) ought to be the difference betwixt a right Seruingman, & a new vpſtart Tom all-thummes: For the one, *a crepundiis*, hath been trayned vp to his ſcience: the other at .xx. yeeres ſetteth vp for him ſelfe. But it is maruayle they are not brought into the Exchequer, vſing other mens occupations, neuer ſeruing Apprentiſhyp. Exchequer! nay, into the Towne-ſtockes, a fitter place: for the occupation is now a dayes ſo beggerly, as few, or none of them, is able to pay the fees to that Court belonging, neyther can thenformer wring any powling pence out of any of their Purſes. The olde ſaying is verified, There are ſo many of thoccupation, as one cannot thriue for throng of his neighboures. Surely this doth proue, that *in diebus illis*, it was a good trade, other wiſe ſo many would not haue left the Plough, to wayte in the Parlor. But euen

as Ringtayles and Buſſardes hoouerynge ouer the Partridge, ſpoyles the flyght of the Falcon, whoſe magnanimious minde daigneth not to ſtoope in the preſence of theſe carion Scarcrowes, but choſeth rather to leaue the pray, and ſoare abroade, then to wagge her winges, or ſeeme any way conuerſant amongſt ſuch coapſmates: euen ſo the Gentlemanly Seruingman, whoſe lyfe and manners doth equall his birth and brynging vp, ſcorneth the ſocietie of theſe ſottes, or to place a Dyſh, where they giue a Trencher.

But amongſt theſe vnfitting felowes for this fraternitie, I meane not to place all Yeomens ſonnes, or others, that are not Gentlemen by birth. God forbid that I ſhould do them all in generall ſo great wrong: for many there are that come to deſerue the names of Gentlemen, and higher tytles, by Learning, and other their extraordinary good gyftes, whoſe Father could well content him ſelfe with the name of Goodman, &c. Wherefore, ſuch as haue eyther been brought vp in Learning, and ſo made fit for this Forme, or them that *a purili etate* haue been practiſers of this ſcience, I will make bolde to place amongſt theſe Gentlemanly Seruingmen: for Cicero ſayth, It is more honoure and credite to be the firſt Gentleman of the name, then ſo to ende, as his poſteritie cannot challenge for their inheritance that worthy tytle. And for my owne part, I thinke the Scholler (howſoeuer borne) deſerues alwayes the name of a Gentleman. Therefore filing theſe, as I ſayd before, vpon the roule of right Seruingmen, I will returne agayne where I left. What inconuenience doth grow by this controuerſie may eaſely be ſeene, knowne, and vnderſtoode.

Firſt, for the aſpyring minde of the Countreyman, that will needes be lapt in a Lyuerie, this miſchiefe foloweth his madneſſe: dearth, ſcarcitie, famine, and hunger. For I will prooue by good reaſon, that

the Yeomans Sonne leauing his dayly labour (to which from his infancie he hath been trayned) and taking vpon him the degree of a Seruingman, breedeth as many inconueniences in the Common wealth, as want of exerciſes begetteth diſeaſes in a corpulent body: For the Yeomans ſonne, as I ſayd before, leauing gee, haygh! for, Butlor, ſome moe fayre Trenchers to the Table: bringeth theſe enſuing vlcers amongſt the members of this Common body. Firſt, whereas he him ſelfe by the ſweate of his browes and dayly hand labour was able to digge yeerely from the wombe of the earth, ſo much belly timber, as was able to ſuſtaine and ſatisfie the hungry mouthes of .vi. viii. or .x. of his Fathers familie, or neighbours neare dwelling, and ſo much backe prouiſion, as would hill, happe or couer them in ſeemely ſort, according to their Countreys callyng, his hand, that was ſo well imployed, *non ſibi ſolum ſed ſuis*, now by change of his vocation, becomming idle, not any way gettyng meate for his owne mouth, the ſeelie ſoules that were by his induſtrie before fully fedde, muſt of neceſſitie now peryſh with famine, and ſtarue for want of clothing, for that the meanes of their mayntenance is now thus metamorphoſed: for the hand of any man ſcorning his office to feede his mouth, the whole body of neceſſitie muſt peryſh; euen ſo this body, this hand thus diſdayning his duetie.

Agayne, this is an other enormitie that hereof proceedeth. This hand that maynteyned vi. viii. or x. as I ſayd before, ceaſſeth not only to do this good to his Countrey, but alſo in proceſſe of tyme, by changing his vocation, breedeth and begetteth a further miſchiefe and inconuenience, to the hurt and hinderance of the Common wealth, as after by circumſtances I ſhall declare. For hauing thus altered his vocation, he muſt alter his habite, countenance, conditions, qualities, cogitations: and what not? He muſt as well as he can, make ſatiſ-

faction for the Queenes currant Engliſh before by him clipped: he muſt now make it full wayght, good and currant lawfull Engliſh. His habite muſt now be faſhionate in proportion and cullour: Northeren Carſies not now weareable in Breetches, for it will ſhrinke, and the faſhion is now to haue Venetians of the largeſt ſiſe: yf they will not holde a buſhell a breetch, they are not ſaleable in Birtchen lane. For Kentiſh ruſſet, it is no cullour: it will make no ſhew in a Countrey Church. But the beſt Broad-cloth, and neweſt coloure, muſt couer this late Countrey Courtier. His paſe it muſt not be tother Legge tother way, and tother Legge tother way, as he was wont to throw them, when he turned his Cattle from Plough to Paſture, making Indentures all along the ditches; but his gate and ieſture of his body muſt be direct and vpright, treading as true as though he would tell what paces are in a Furlong. His curteſie with Cappe and Legge muſt be as his Apparrell of the neweſt faſhion, with all other the rites and ceremonies belonging to this new taken vp trade. No ſmall tyme he ſpendes, before he be in this an artiſt, and meane while, his ſenſes are ſo beſotted, as he quite forgetteth how to holde the Plough, or whip the Carthorſe: and for the cunning in this craft, not one amongſt an hundred of them euer, in all his life time, attayneth to the knowledge of his duetie, for *Ethiopeum lauare*, is an endleſſe laboure: euen ſo, to make a Foxe tayle a blowing Horne, or of a Countrey Clowne, a ſufficient Seruingman. For,

Quo ſemel eſt imbuta recens ſeruabit odorem
Teſta diu—

He that till twentie is brought vp to Plow,
What ſeruice in Parlor can he do, thinke yow?

Is it poſſible to bende or bow a ſtrong Oke as a young Sapline? or to teach the olde fyngers that are growen ſtyffe and ſtarke, to their

full age, to play vpon any muſicall Inſtrument, with ſuch facilitie and leauineſſe of ioyntes, as the young Fingers that are nimble, and to anything tractable, in regarde they are but gryſtles and ſinewes vngrowen? Euen ſuch is the impoſſibilitie, to make the Countreyman that hath been brought vp in Huſbandry, and other bodyly labour, whoſe handes, tongue, and all the reſt of his members, haue been dayly and hourely imployed to one and the ſame kind of exerciſe, now to aulter and change euery office of his ſayd members, and them to imploy in ſeuerall and vnknowne exerciſes. But ſome may obiect and ſay: You make ſuch a myſterie of your profeſſion, and ſuch cunning to belong it, as without a man haue all his members apt, neate, and nimble: as his Handes plyant to ſeuerall purpoſes, his tongue eloquent to obiect, anſwere, or diſcourſe pleaſantly, his perſon and ieſture handſome and comely, his Wit, Diſcretion, and Courage, anſwerable to all the reſt of his partes; as yf he want theſe, nay any one of theſe, he is *Seruus nomine non re*, He is a Seruingman in name, but not in deede; I holde you are much miſtaken, for yf a man can place a Dyſh, fyll a Boule, and carrie his Maiſters Rapier, what more is or can be required at his handes? And yf this be all in all to diſcharge that duetie, what blunt fellow, how brutiſhly ſoeuer he hath been brought vp, but can and may learne quickly to diſcharge ſo much as is here required?

O foolyſh obiection, and thriſe ſottyſh ſurmiſe, no leſſe ſimple then meere ſimplicitie it ſelfe, not much vnlyke the Popyſh Prieſtes of the olde Learnyng (as they ſay) which thought them ſelues worthy, nay, ſufficient to diſcharge a place in the Miniſterie, and take orders, yf they could ſay or ſing by roate, or otherwyſe, the olde *Confitemini*, or *Nunc dimittis ſeruum tuum domine*, though they coulde better ſing the whole Maſſe, then decline Dimittis. But, as the olde verſe is worthy

nd true in deede, that *Qui bene can, bene con, bene le, preſbiter* and none els, no none ought to take vpon them that function, ey could reade well, ſing well, and expounde well: So none my iudgement) to take vpon hym the degree of a Seruing- eſſe he be furniſhed with thoſe qualities and partes that aue ſet downe belonging to a Seruingman, and befitting his

f it be then requiſite in a Seruingman, that he ſhould be of etion, gouernment, and good bringing vp; fine, neate, nd well qualited, to diſcharge thoſe dueties, which before I lowne belonged him, and were required at his handes in the his ordeyning, and for thoſe qualities was ſo called to that without them, nay, euery of them, he coulde not ſufficiently his duetie therein: how much would then the founders of nitie haue frowned, to haue admitted one into this fellow- t had wanted not onely one, but all theſe partes before d, ſo requiſite, and the full meaſure of them ſo much at his xpected and required? Would they, thinke you, haue been to haue entertayned a man that could onely haue caried a

ficient, yet would my penne be weerie, before I ſhould at large expreſſe the whole duetie to this profeſſion belonging. But I will not take vpon me to teach others that, wherein I am my ſelfe but a learner, leaſt it might be ſayd vnto me (and not vndeſeruedly) *Turpe doctori cum culpa redarguit ipſum*, You take vpon you to teach others their duetie, and cannot your ſelfe performe it. Therefore I will ſurceaſſe to wade any further into this Foorde, leaſt I ſhould be drowned in the deapth, or looſe my ſelfe in this Laborinth. If then all the ſedueties, & many moe, be required in a Seruingman, how much then inſufficient thinke you is the Yeomans ſonne, that beginneth at xx. to take vpon him this trade? Thus you haue heard what inconuenience doth grow by the aſpyring minde of the Countreyman; now [of] what hurt doth happen to the Commonwealth, by the diſdayne of the Gentlemanly Seruingman, a worde or two, and ſo an ende of this part.

You haue heard before from whence this Seruingman was deſcended, of auncient and worthy Parentage, yet his mayntenance not altogeather correſpondent; and the cauſes why he was no better by his Parentes prouided for, are before at large expreſſed. His mayntenance, I ſay, was but ſome annuall portion, and that after the deceaſſe of his Parentes; which, without ſome other helpe, was no way able to maynteine him Gentlemanlike, and therefore called to this profeſſion, for the better ſupportyng of him according to his eſtate, without charging of his friendes further then his Fathers Legaſie: his eſtate, birth, calling, & credite no way thereby blotted, blemiſhed, ſtayned, impayred, or impeached, but much bettered for wealth and worth. In worth, in regarde he was fellow to no inferiour, and in wealth, becauſe he kept his owne, and often increaſed his tallent by his diligence and deſart. But now, being forced to conſort him ſelfe with men of leſſe merite,

and that they ſhall equall him in eſteeme, and better him in rewarde, I meane, they comming in the after noone at foure a clocke into the Vineyarde, ſhall haue their hire for the whole day, in as full or larger meaſure, then he that hath endeuoured himſelfe *Manibus pedibuſque*, with tooth and nayle, that is, euen to the vttermoſt of his power from vi. in the mornynyg, to the laſt houre, truely to earne his whole dayes wages, beginneth much to diſdayne this drudgerie, and ſo leaueth the Vineyarde wholly to theſe vnſkilfull workemen, and loytering labourers. And now being not as before ſet aworke, but miſſyng that part of his mayntenance before mentioned, which he got in ſeruice, how do you thinke he can carie himſelfe *in ſtatu quo prius?* no, it cannot be without ſome extraordinarie meanes. Eyther he muſt be more chargeable to his friendes then his Father willed him, or els procure his mayntenance by ſome worſe meanes then will ſtande with his birth or credite. What neede I gloſe vpon the text, or ſeeme to daunce maſked in a Nette? trueth it is, he muſt lyue, and he will lyue. How? lyke a Man? yea, and lyke a Gentleman. What, and want lyuing? that is no matter: he wil liue by his Wittes. What, by the art of Alcumiſtrie, to metamorphis[e] other Mettall into Money? or by conueying the Indies into Englande, or Englande into the Indies? No, no, Pewter, Braſſe, nor Tinne, we can not ſpare to turne into Golde or Siluer, and for the Indies to come into England, we haue no roome, vnleſſe he can commaunde the Sea to giue it place, which doth on euery ſide ſo rounde immure vs, and I am ſure it loues vs too well, to leaue vs vndefenced. What reſtes then? He can not, as Chriſt did, worke myracles, to turne Water into Wine; but he can do this myracle: by a writ of Remoue he can diſplace Money or Golde, finding it vnſeemely ſeated, and place it higher or lower, as he findes it worthy; and yf the ſight of it be too garyſh,

and offende his eyes, he can do this myracle: he can turne it into Wine, which ſhalbe more pleaſant to his taſte, then was the ſight to his eye; and after all, turne the Wine into Water, to ſhew his power and preheminence ouer it, and how ſmally he eſteemes this worldly droſſe and pelfe. But what Court this Writ of Remoue comes from, or whether it be *ex officio* or no, there is the queſtion, but that doubt I leaue for men of more iudgement to diſcide: yet notwithſtanding thus much I wyll ſay, that yf the breaking, tranſgreſſing, and violating, of good Lawes and Statutes in a Common wealth, for the publique weale eſtabliſhed, be offenſiue, dangerous, and hurtfull to the ſtate of the ſayd weale publique, then ſurely this diſdayne that I haue hitherto ſpoken off, muſt of neceſſitie ingender many diſeaſes in this common body, to his great hurt and hinderance.

Much more ſurely I could haue ſaid in diſcribing particulerly the inconueniences herof proceeding, but loth I am to protract time with friuolous phraſes, & ſeeme too tedious in a matter ſo apparant. Wherfore, gentle Reader, you ſee how dangerous is this diſdayne, & how hurtfull to the Common wealth, & beare with me, I beſeech you, in that I paſſe it ouer ſo ſlightly, for, *Quod ſubintelligitur non deeſt.* That that is behinde I leaue to your good conſideration.

But me thinkes I heare you ſay: You haue made a long diſcourſe of this ambition and diſdayne? what miſchiefe and inconuenience doth thereof proceede to the Common wealth, and to all in generall; but, what hurt or hinderance doth thereof grow in particuler, to the ſtate and profeſſion of Seruingmen in this age, that you leaue altogeather vntouched, which (as I take it,) ſhoulde be the ſumme of your Treatiſe. I anſweare no: I haue in ſome ſort handled it already: but yf I haue not therein ſatisfied your expectations to the full, I will briefely giue you a note or two moe, and ſo an ende of this part.

For the Countreyman that will needes eleuate his voyce a note aboue *Ela*, that will with *Icarus* haue waxen Winges to flie aloft, becauſe Fethers be to lyght in a boyſterous winde: this felow, I ſay, that imagines he can ſing Prickſong at the firſt ſight, before he can ſay his Gammoth, when he ſteppes in to play his pryſes, imployeth all his partes, to ſee yf he haue any thing in him ſo to commende him, as thereby to gayne the good lyking of his new Maiſter. But finding in himſelfe nothing worthy eſteeme, and that his partes and gyftes cannot deſerue nor gayne him that he expectes at his Maiſters handes, he turneth ouer a new leafe, and ſeekes by ſiniſter meanes to effect that, which otherwyſe he could not by any good meanes bring to paſſe. Then he beginneth, like a Politician, to enter into conſideration of his Maiſters humor; and yf he be prodigall, he preacheth of Gentlemanlyke liberalitie: yf coueteous and worldly, then he turneth his copie, and prattles of ſparing; he telles him he keepes too many idle fellowes, his Butterie is too open, and his fare too coſtly; leſſe would ſerue and as well ſatisfie. With a thouſand ſuch lyke tales he tyreth his Maiſters eares; which needeth not, for they are ſubiect enough to heare now adayes ſuch pratlyng Paraſites, eſpecially talking of profite or ſparing. And yf his Maiſter lende him hearing, and ſeeme to allow of his talke, then he ceaſſeth not to inuent and inuaigh againſt his fellowes, hoping thereby to creepe into ſole credite with his Maiſter, and to lyft them out that are men of much more merite, and better deſart. But all this his practiſe and pratling, is not with ſinceere affection to preferre his Maiſters profite, but thereby to grope for ſome gayne to himſelfe. For Pettie in his ciuill conuerſation ſayth: That, marke when you will, yf any ſeeke to come vp or benefite them ſelues, they ſeeke by briberie, flatterie, and ſuch other ſiniſter meanes, yf they want the giftes of Nature and nurture

to the ſame to commende them. Now yf this new vpſtart tradeſman preuayle in his practiſe, it makes the Maiſter ſlenderly regarde his olde Seruantes, it makes him agayne ſmally, or not at all, rewarde them for their long ſeruice, and good deſartes; it cutteth them ſhort of their wonted allowance, as well for fare and dyet, as for their libertie: which mayming of their mayntenance, and laming their libertie, makes their lyues ſo myſerable, their profeſſion ſo contemptible, and their manners ſo mutable, as not being able (as before) to play the good fellowes, they fall in to ſome deſperate humor, or ſome malecontent melancholyke, curſing the houre of their creation, the day of their natiuitie, the place of their education, and the tyme wherein they tooke vpon them this their profeſſion, wyſhing they had been brought vp otherwyſe, though it had been to the greateſt and moſt ſeruile bodyly laboure. For, Who is ſo wobegon, as firſt a man, and then none? And thus much for the ambitious minde of the Countreyman.

Now for the diſdaine of the right Seruingman [who,] finding himſelfe thus agreeued, and his diſeaſe incurable, without change of ayre, leaueth his place and profeſſion, and retyreth him ſelfe into ſome ſolitarie deſart, where I will leaue him to the mercie of his malecontent humors. Now, he being thus baniſhed as an exile, ſteppes into his place ſome mate of leſſe merite, which hauing no partes to commende him, nor gyftes to deſerue gaynes, becommeth very officious and diligent, willing to droyle and drudge in any ſeruile ſort, ſo as he may get meate to his belly, and clothes to his backe, without reſpect of the credite of his place, his preſent gayne, or his future preferment: and when an other of better partes commeth to ſupply that place, hauing a care of his credite, and reſpect to his preferment, his Maiſter will regarde him no more then the other, neither in wages nor

ſo that this kinde of ſeruice by this meanes becomes a very
ruitude. What might further hereof be diſcourſed I will
e I muſt touch it more at large in the ſequell of this treatiſe,
efore thus much ſhall ſuffice concernyng this ambition and

oloweth the laſt part of this Tractate, wherein I will ſhew
lling) into what vtter ruine, downefall, decay, and meere
his ſtate of Seruingmen is fallen, by the decay of Hoſpitalitie
d-houſekeeping. It were a trauell too tedious to ſhew *a*
calcem all the cauſes that brought this bane and bayle to the
and Bordes ende, which both being fallen into a conſump-
releſſe diſeaſe, there reſtes no Phiſicke helpes to recouer their
members. Wherefore I will omit the originall, from whence
adie proceedes, and onely ſpeake of the hurt and hinderaunce
eof enſueth to the trafiquers in this trade, and miniſters of
erie.

rueth it is, *in diebus illis*, in former ages, that Potentates and
en of worth ſpent their whole Rentes and Reuenues in
tie and good Houſekeeping (Skot and Lot onely excepted);

their golden dayes, when Gold was ſo ſmally regarded, with the miſerie of this latter, nay laſt age, were able in my iudgement, to wring teares out of the eyes of Adamant. There was no violating of Fayth, no breach of promyſe, no hatred nor mallice, no cunning nor Cunnie-catching, no ſwearing nor forſwearing, no feare of fraude, nor miſtruſt of friendſhyp, no ſymonie, no briberie, no flatterie, no villany, no deceyte in bargaynyng, no falſe witneſſe bearyng, no cruell murderyng, no craftie conſpyring, nor any fraudulent dealing. And why? Becauſe Golde, the authour of all this vngodlynes, was not regarded. Why is promyſe not performed? Mallice ſo manifeſt? Cunning and Cunny-catching ſo common? Swearing and forſwearing ſo vſuall? Symonie, Briberie, Flatterie, and all villanie, ſo dayly practiſed? What is the ende of deceyt in bargayning? Why doth the wicked beare falſe witneſſe? the murderer kill cruelly? the craftie conſpiratour imagine his miſchiefe? and the fraudulent dealer deceyue his neighboure? euen Siluer and Golde, Money is the marke whereat they all ſhoote, the Maiſter whom they all obey, the Mine wherein they all digge, and the Man to whom they all do reuerence. It is Money they minde, Golde they grope after, and Gayne they groane for. Money, I ſay, Money is the cauſe of all this miſchiefe and miſerie.

But it may be obiected, How can Money be the cauſe of all this miſchiefe and miſerie? It neither commaundeth nor forbiddeth, procureth nor diſſwadeth, flattereth nor frowneth, compelleth nor denyeth, furdereth nor hindereth, any man to commit any offence, villanie or knauerie; it is a dead mettall, and no lyuing creature, that with fayre wordes, amiable countenance, or faythfull promyſes, it might intice, allure, or perſwade any man to do anything contrary to his owne intended meaning or purpoſe. Trueth it is, the Mettall of it ſelfe cannot be deemed either good or hurtfull: for let it lie, it

will neither ſtop your paſſage, nor hinder your iourney, it will not braue upon you, nor vrge you to any inconuenience, take it and vſe it with diſcretion, it will not be your foe, but your friende. But come to abuſe it, it wyll beare no coales, it wyll not take any wrong at your handes, it is pure and fined Mettall, and cannot indure to be mixted with dregges and droſſe of leſſe eſteeme: I ſay, it cannot indure to be vſed otherwyſe then as it is, and to that ende it was ordeyned. It is not the Mettall of it ſelfe, as I ſayd before, that is eyther good or hurtfull, but the vſe or abuſe of it worketh in it either of the foreſayd effectes. For marke from the beginning, whom you haue ſeene to abuſe it, I meane, to deſire or procure it, contrary to law, equitie, and conſcience (for that is the abuſe of it) and it hath not quit him or his their meede, as the ſaying is: euen rewarded him according to his deſartes.

Did not Iudas that falſe traytor, euen for the couetous deſire of Coyne, betray his owne maiſter our ſauiour Chriſt into the handes of the Iewes? But what was his guerden and rewarde? How long did he poſſeſſe this bootie, by this his inhumane practiſe obteyned? Did he not immediately goe foorth, and curſing the houre of his creation, the time of his birth, the wombe that bore him, and the pappes that gaue him ſucke, and ſo in this deſperate humor hanged himſelfe? Infinite are the number of them againſt whom this definite ſentence of death, or other danger hath been adiudged, onely for abuſing theſe pure and refined earthly commaunders, Golde and Siluer.

You haue now proued, may ſome ſay, that the wrong vſe of worldly treaſure breedeth many diſeaſes in this humane ſocietie: but what particuler hurt hereof enſueth to Hoſpitalitie, which is the matter you haue now in hand, you omit. Not ſo, my very good friendes; but haue patience a while, and I will pay you the vttermoſt farthing.

I haue tolde you before, in what ſmall eſteeme men of worth in former ages helde this worldlinges God, nay, they were ſo afrayde to diſcontent or abuſe it, that they would neither make nor meddle with it, but by ſubſtitutes and deputies, with the helpe of it procured to them ſelues all worldly neceſſaries, which was the totall of their deſire. But the Deuill (in my iudgement the authour, roote, and originall of all miſchiefe and miſerie,) hath infuſed into this mettall ſome peece of Adamant, and into mans deſire and affection ſome lumpe of Iron; which Adamant, according to his nature, drawing the Iron vnto it, linketh them ſelues togeather in vndeſolueable bondes of earthly perpetuitie, during this worldly pilgrimage: not much vnlyke the Caſtle of Adamant, feigned in the hiſtorie of Hughon of Burdeaux, which Caſtle hauing drawne the ſayd Hughon vnto it, all hope of departure thence was quite extinguiſhed, onely except he coulde eſcape and be thence delyuered by an extraordinarie and imminent danger: which was, to be caried ouer the Sea in the clawes of a Griffine, whoſe deſire was to deuoure him, and that was one danger: and in great hazard in regarde of his wayght to fall from the ſayd Griffine into the Ocean and ſo be drowned, and that was an other danger: which dangers, as they were great and perilous, ſo I holde their perils no leſſe dangerous, and as hard for them to be ſeperated and deliuered from this pernitious Adamant Caſtle, that hath linked and chained them ſelues vnto it by their extraordinarie couetouſe deſire of this worldly Mammon. Now this affectionate deſire of this baſe Bulloigne, has[1] linked and chayned the hartes of great ones vnto it, ſuch as in former ages were wont to maynteine Hoſpitalitie and Good-houſe-keeping in the higheſt degree, in ſuch a ſelfe blinded bond of aſſurance, as they fall into conſideration and warie waighing of all the ſurpluſſage to that charge belonging: ſo leſſening, pinching,

[1] Old ed. has *hauing*.

ng, deuiding, and ſubſtracting of it, as they may almoſt be
f the remayne, it is drawen into ſo narrow a roome: nay,
lde on (as God wot they haue done too long) their ſub-
eare mee wilbe, Take nothing out of nothing, and there re-
thing. I aduiſe you goe not faſting to ſuch a houſe, for
may as ſoone breake your necke as your faſt. O miſerable
e language, and not ſo ſtrange as true. Where are the great
ſtaulled Beefe? the great blacke Jackes of doble Beere,
Haull tables fully furniſhed with good victuals, and the
of good fellowes aſſembling to the houſes of Potentates and
rth? In a worde, they are all banyſhed with the ſpirit of
e; they are as rare in this age, as common in former tymes.
entates and Gentlemen, as I ſayd before, haue begun in this
ſſen their charge: fyrſt, for their three yeeres ſtaulled Beefe,
fatte, and triple charge: one yeere, nay leſſe will ſerue to
locke, the meate much ſweeter, and the charge much leſſe,
other victualles of that kinde. Now for Beefe, Mutton,
ge, Gooſe, and Capon, which was the ſubſtaunce of their

appetites of the attendantes that hath long faſted in hope of this reuertion? Euen the remayne of theſe cold boyled meates, and made dyſhes, muſt ſatisfie their hungrie appetites, which may wel be called colde Commons: but after this latter dinner is ended, ſmall are the broken meates that remayne to relieue the poore. Nay further, concerning their fare, they (like good Phiſitians) conſider that change of choyce dyſhes and ſeuerall meates at one time may breede a ſurfet, and all ſuperfluitie bringeth exceſſe, and therefore they will draw their multitude of dyſhes into a leſſe number, and content them ſelues onely with two or three dyſhes at the moſt, with Fruite and Cheeſe after, to ſupply, yf neede require. Now, yf they haue but two or three dyſhes, what ſhould they neede ſo many Attendantes? So, wanting ſeruice wherein to imploy them, there they cut off an other charge: this affoordes them a doble benefite, it cuts off the charge of Men, and many Dyſhes. But yet there remaynes one ſeruice, wherein they muſt imploy moe Men then the tables attendance requireth, that is, yf their Miſtres ryde abrode, ſhe muſt haue .vi. or .viii. Seruingmen to attende her, ſhe muſt haue one to carrie her Cloake and Hood, leaſt it raine, an other her Fanne, if ſhe vſe it not her ſelfe, an other her Boxe with Ruffes and other neceſſaries, an other behinde whom her Mayde or Gentlewoman muſt ryde, and ſome muſt be looſe to open Gates, and ſupply other ſeruices that may be occaſioned. Now to deminiſh and cut of this charge, aſwell of Horſe as Men, there is now a new inuention, and that is, ſhe muſt have a Coach, wherein ſhe, with her Gentlewomen, Mayde, and Chyldren, and what neceſſaries as they or any of them are to vſe, may be caryed and conueyed with ſmaller charge, leſſe coſt, and more credite, as it is accompted: for one or two Men at the moſt, beſides the Coach-man, are ſufficient for a Gentlewoman or Lady of worthy parentage. Now at Boord and

ſo few Seruantes may ſatisfie, and ſupply all the ſeruice that be required, all the reſt ſure are *ſuperuacu*[*l*]*um* and *omne rtitur in vitium;* therefore, leaſt by the mayntenance of this s charge, the ſuperabundant number of Seruingmen might us, and ſo blame-worthy, theſe remedies before rehearſed n vre and vſe, ſo that hereby the number of this Companie ſſened and impayred.

ſhould ſeeme (in my iudgement) that the leſſenyng and di- of this conſort of companions ſhould better their eſtate and for the fewer that a Gentleman hath attending him, the may prefer them, being as able in worldly poſſeſſions as his , which maynteyned many moe. But it falles out contrarie; eruice was neuer ſo ſmally regarded and rewarded as now; e number of them neuer ſo ſmall.

ntleman (I know) will thus anſwere for him ſelfe, that he able to do ſo much for his men, nor to mayteine his port litie in ſo bountifull manner as his aunceſtors in former his Father, or Graundfather, payde but .xx *s.* an Oxe,

belonging, and his mayntenance not any way augmented, How is it poſſible for him to maynteine himſelfe *in ſtatu quo prius?* Now, Farmours, ſpeake for your ſelues, for I holde you ſufficient (though not learned) to anſwere this queſtion, and diſcide this doubt.

Mee thinkes I ſee them ſtriue, who ſhould ſpeake firſt: free libertie is graunted, therefore ſpeake in order, and you ſhall all be heard.

Mary then, ſayes one, Let me haue the tenne Acres at the olde rent, and I will finde you Beefes for your houſe at .xx.*s.* a peece. Sayes another, Let me haue ſuch a Farme as it went an hundred Yeeres ſince, and I will ſerue you Muttons at .ii.*s.* vi.*d.* the caſe. Well, ſayth the thirde, let me have your Demaynes in ſuch a place, for the rent your Graundfather let them, and I will finde you all other houſehold prouiſion, for ordinarie victualles, at the rate he payde: therefore, yf your Houſekeeping be more chargeable then it was by the deerenes of your dyet, then your Landes yeeldes you more profite then it did, by rearing the rent.

Thus is the Landlordes excuſe anſwered with *quid pro quo.* But what may the poore Seruant heere obiect, and ſay for him ſelfe?

In tymes paſt, I could haue bought Cloth for .ii.*s.* the brode yarde, an Hatt for .xii.*d.*, a Shirt for .x.*d.*, a payre of Bootes for .ii.*s.*, and whatſoever other neceſſaries belonged me, at like rate: now I muſt pay three tymes dearer for any part of the ſayd Apparrell, and yet my Wages not more then my great Graundfathers, [he] ſupplying the ſame place and office I doe. But it may be obiected on the behalfe of Maiſters, that my aunceſtor or predeceſſor coulde be content with corſe Karſie, or Countreys Ruſſet, for his Holyday Garment, and you, with your fraternitie, in theſe latter dayes, cannot be content to ſhape your Coate according to your Cloth, and your expences ac-

your mayntenance: but you, or the moſt of your conſort,
aner exceede your Maiſters in brauerie, and coſtly-faſhionate
Turpe doctori cum culpa redarguit ipſum, It is a ſhame for
uer to breake and violate his owne inſtitutions.
ne, I holde this exceſſiue coſtly Apparrell a great cauſe why
cannot maynteyne their wonted and accuſtomed bountie
litie in Hoſpitalitie & houſe-keeping: for when as the
ooke ſhall come, Item for ſo many yardes of Cloth of
Siluer, Veluets, Sattin, Taffata, or ſuch lyke ware: the
es Debet for Chaynes, Ringes, Jewels, Pearles, and precious
ne Taylors Bill, ſo much for ſuch a Sute of laced Satten,
lyke ſuperfluous Charges, amounting in one yeere to more
reuenues of his Landes, the charge of Houſe-keeping and
eſſaries vndefrayde: how can he then choſe but eyther
rs Gentlemen by poſſeſſing his Inheretaunce, or els betake
ndon, or ſome other Sanctuarie, where he may lyue priuate
eeres, as he is runne ouerſhooes, that debtes thereby may
and defectes ſupplyed. Which tyme thus ſpent in this

neceſſitie be maymed, pinched, and impayred, to the great hurt and hinderaunce of that duetie which he is bound to performe by neighbourhood to his Countrey, and by charitie to his poore brother.

Concerning this coſtly and faſhionate Apparrel, I remember a notable example of a King of England (as it is ſayd) that called[1] vpon occaſion, certayne of his Noblemen and Peeres of his Realme to the Court, whyther when they came, one amongſt the reſt came very homely apparreled, in a Jerken of Frieze and a payre of bretches of Countreys Ruſſet, and al his other apparrel correſpondent; his trayne and attendantes were a hundred or ſixe ſcore proper and perſonable men, all well Horſed, and gallantly furniſhed at all poyntes. This Noble-man, thus attended, came to the Court, and doing his duetie to his Prince and Soueraigne, the King ſayd vnto him: My Lord, I cannot but commende your troupe and trayne ſo well furniſhed, and your ſelfe ſo worthyly attended: but your owne perſon to be apparrelled in ſo baſe and vnſeemely a ſuite, I cannot but highly diſcommende, for that it befitteth not a man of your eſtate, degree and calling, but alwayes to be apparrelled in coſtly, comely, decent, and handſome habite. Well, my Leige and Soueraigne, anſwered the Noble-man, What as is amiſſe ſhalbe amended (God willing.) So going from the Court to his lodging, he ſent preſently his Man to buy hym a rich gowne of blacke Veluet, the ſleeues thereof all beſet with Aglets of Golde, a Veluet Cappe, with a Fether and a Golde Bande, very richly bordered about with Pearles and precious Stones of great value, a ſuite of Cloth of golde of the neweſt and richeſt faſhion, his Gyrdle and Hangers richly imbrodred and beſet with coſtly Pearle with all other his apparrell no leſs ſtately and coſtly. Thus richly furniſhed, attended with onely one Man and a Page, he makes his repayre the next morning to the Court agayne, where when

[1] Old ed. has *calling*.

one his duetie to the King: Yea mary, my Lord, ſayd the
u are now like your ſelfe, and as you ſhould be: but where
odly trayne of Men and Horſe, wherewith you were yeſter-
llantly garded? If it may like your Grace, anſwered the
le, throwing down his Cappe, Heere is twentie Men and
lorſe: and throwing off his Gowne, ſays, Heere lyes fourtie
fourtie Horſe more, with other the reſt of his ſumptuous
at the lyke rate, ſaying, that all his Men and Horſes were
to gorgious Garments. Now, ſayth he, yf it like your
that I ſhould maynteine my ſelfe in theſe Royall Roabes to
Grace ſeruice, onely garded with my Man and my Page, or
uld maynteine my troupe of Horſe and Men, to do your
eruice at home, or abrode againſt your Graces forraine foes,
ticall Rebels (yf any ſuch ſhalbe) in my homely habite?
of theſe, as it ſhall pleaſe your Grace to commaunde me, I
to obey: but my liuing is not able to perfourme them both.
t anſwere he receyued from the King I know not, but if
d not be perfourmed, then I perſwade my ſelfe that none is

The ſtately Towers decay, the Courts therof grow greene,
No paſsage into Pallace fayre, where great reſort hath beene:
The Hauls are now too large, the Tables are too long,
The clouted ſhooes comes in ſo faſt, they keepe too great a throng.

The Chargers now be changed, wherein men wont to eate,
An old Fruite diſh, is big enough to hold a ioynt of meate:
A Sallad, or a Sauce, to taſte your cates withall,
Some ſtrange deuice to feede mens eyes, mens ſtomackes now be ſmall.

And where the Porters lodge, did yeelde beeſe, bread, and beere,
The Kitchen, Haul, & Parlor to, now wantes it twice a yeere:
Now Seruingmen may ſing, adue, you golden dayes,
Meere miſerie hath taken place, where plentie purchaſt prayſe.

Thus you have heard, that the number of this profeſſion, by this decay of Hoſpitalitie, is greatly leſſened and diminiſhed, and ſo conſequently the ſtate of the remaine impayred: for what trade or occupation is beſt, there are commonly of the ſame moſt profeſſors. But I will ſpeake a worde or two of the perticuler inconueniences that hath happened to this, at the firſt happie, but by tract of tyme, thriſe unfortunate fraternitie: hereby I meane by the decay of good Houſekeeping.

Firſt, whereas their pleaſures were equall with their Maiſters, and their Maiſters tooke pleaſure commonly in honeſt ſportes: now theſe their Maiſters ſportes and paſtimes are either turned into couetouſneſſe, groping after worldly graith, or els into riotous ſpending their Patrimonie in gay Cloathes, laſciuious lewdnes, extraordinarie gaming, or ſuch like; the godly meane, which is the heavenly harmonie, is now baniſhed theſe (I may ſay) inhumane coaſtes, and cannot be harboured in any of our Hauens. Now the Seruingmans pleaſure, is turned into ſeruile toyle and droyling drudgerie; for ſince he hath no fellowes but that are dayly and hourely imployed: and how? Not in

s before, in haulking, hunting, fyſhing, and fowling, but
ouſineſſe, he himſelfe alwayes riding and running about
ſines, or otherwiſe, as it ſhall pleaſe his Maiſter to appoynt.
ot, nor will not maynteine argument againſt this, for *Otium eſt*
ium malorum, Idleneſſe is the roote of all miſchiefe; and if
n ſhould do no ſeruice but as they were wont, and tie
s to their ancient cuſtome, then they ſhould be altogeather
ıſe former imployment is taken away. But it may be
You tolde vs what maruels Seruingmen merited at their
ıandes in former ages: and why are not their deſartes ſo
ied in theſe latter dayes, as before? Marie, for many re-
t principally for two. Firſt, they are for the moſt part,
ot all, of a baſer mettall then they were wont to be; and
he kinde vſage and friendly familiaritie, that in former ages
the Maiſter and the Seruant togeather, is now on the
ehalfe had in vtter contempt and diſdaine, in regard of their
uſticke, and vngentlemanlike bringing up, which they re-
is, and rewarde onely with bare wages. Couenauntes they

comprehended in one man, and the ſame man would ſhroude him ſelfe in the habite of a Seruingman, and profeſſe the ſame by taking foure Markes a yeere wages and a Liuerie, I verily beleeue his preferment ſhould be rather a Remuneration then a Guerdon, if he get any in this Leaden and laſt age. But what is the difference betwixt the Remuneration and the Guerdon, may ſome ſay, we would faine know? otherwiſe we can not tell how you meane this well qualited Seruingmans deſartes ſhould be rewarded. Your queſtion is reaſonable, and therefore I will diſtinguiſh them as their difference was tolde me not long ſince by a friende of mine.

There was, ſayth he, a man (but of what eſtate, degree, or calling, I will not name, leaſte thereby I might incurre diſpleaſure of any) that comming to his friendes houſe, who was a Gentleman of good reckoning, and being there kindly entertayned and well vſed, as well of his friende the Gentleman, as of his Seruantes: one of the ſayd Seruantes doing him ſome extraordinarie pleaſure during his abode there: at his departure he comes vnto the ſayd Seruant, and ſaith unto him, Holde thee, here is a remuneration for thy paynes, which the Seruant receyuing, gave him vtterly for it (beſides his paynes) thankes, for it was but a Three-farthinges peece: and I holde thankes for the ſame a ſmall price, howſoeuer the market goes. Now an other comming to the ſayd Gentlemans houſe, it was the foreſayd Seruants good hap to be neare him at his going away, who calling the Seruant vnto him, ſayd, Holde thee, heere is a Guerdon for thy deſartes. Now the Seruant payde no deerer for the Guerdon then he did for the Remuneration, though the Guerdon was .xi.*d.* farthing better, for it was a Shilling, and the other but a Three-farthinges. Therefore, I ſay as I ſayd before, the man of beſt qualitie in theſe dayes, if he be a Seruingman by profeſſion, ſhalbe as ſlenderly rewarded for his ſeruice,

ome of no merite, that hath no partes at all in him worthy
lation.

for the other reaſon, why Seruingmens deſartes are not re-
n theſe dayes, as they were wont in former ages: it is,
Gentlemen nowadayes have more vſe of their Land &
their Kine and Coyne, their Rentes and Reuenues, their
d Golde, and all other their worldly Treaſure, then they were
haue: for in times before they had ſo much (many of them)
beſtowed Landes, Liuinges, Rentes and Reuenues, vaynely
monioufly upon Friers, Monkes, Abbots, Cannons, and
opyſh Prieſtes. And to what ende? Euen that they, and
e, might pray that their ſoules might paſſe Purgatorie with
hance then they would willingly endure. But now they finde
for it, then either to beſtow it upon ſuch momyſh Maſſ-
or any of it vpon them that better deſerue it, their owne

ſay they, yf a Seruingman for long and duetifull ſeruice re-
Leaſe of a Farme at the olde rent, or ſome other prefer-

Gentlemen nowadayes cannot ſpare any preferment to beſtow vpon them. But what is this fellow that is fitter for his purpoſe, and will ſtande him in leſſe charge, expecting no preferment at all at his handes, no, not ſo much commonly as Wages? It is (as I ſayd before) his neighbours Sonne, who will not onely maynteine him ſelfe with all neceſſaries, but alſo his father will gratifie his Maiſters kindnes at Chriſtmas with a New-yeeres gyft, and at other Feſtiuall times with Pigge, Gooſe, Capon, or other ſuch like houſeholde prouiſion. And why will the good olde Yeoman be at all this charge, ſince his ſonne woulde otherwiſe earne him much more profite, and do him much more pleaſure? Why? Marie, becauſe his Sonne ſhalbe ſure to keepe the Catte from the Tonges at home, when other his neighbours children ſhall trudge into Fraunce, Flaunders, and other Nations, to do their Prince and Countrey ſeruice. But if it woulde pleaſe God of his goodneſſe, to ſende vs peace and quietneſſe, that our gracious Soueraigne (whom God preſerue long amongſt vs, to his bleſſed will and pleaſure) ſhould haue no vſe of warlike prouiſion at home nor abrode, and conſequently the Yeoman no vſe of the Gentlemans goodwill and pleaſure, you ſhould ſee theſe new vpſtart Seruingmen flocke to their olde haunt, as the Emmets in the beginning of Sommer do congregate them ſelues togeather, to labour while Sommer laſtes, for feare of Winters penury.

Now if this Man, I ſay (as I ſayd before), my neighbours ſonne, can at one and twentie, or two and twentie, yeeres ſupply the place of a Seruingman, and diſcharge that duetie as well as he that hath been trayned vp in ſeruice from his childhood, and will take vpon him that trade, without expecting either preſent gayne, or future preferment for his ſeruice at his Maiſters handes: what neede then the Gentleman giue wages and preferment to a Seruingman, yf he may haue theſe of

t? But I ſay it is pittie that God hath lent that man his
and all other his bodyly members that belonges to the
urniſhyng of a whole man, that beſtowes his talent ſo euil,
hfully labours in his vocation, as he cannot with all his in-
meate to his belly, nor clothes to his backe, as theſe do,
wes euen the beſt time of all their yeeres in the ſeruice of
n. But this decay of Hoſpitalitie hath bred a far greater
amongſt Seruingmen then this. For now euery Gentle-
ſt hath gotten ſuch a rabble of Retayners, as makes poore
de ſeruantes ſo ſmally ſet by as they are. For what cares
an now adayes to knaue & raſcall his Man at euery worde?
s Man (as fleſh and blood many tymes cannot indure to be
nely intreated) ſhal ſcorne theſe vngentlemanlike tearmes,
much for ſo ſmall a cauſe, as many times they are, to be
vſed: then off goes the Lyuerie Coate or Cloake, and:
of my doores you arrant knaue, I wyll haue your betters
ore then this at my handes. Thus is the poore Seruing-
d out of his Lyuerie, & out of doores, hauing but a bare

he dwelt? Poore ſoule, I holde him to be in much worſe caſe then the impotent Begger, that procureth the Towne-Seale, with certayne of his neighbours handes, where he hath been three yeeres laſt reſident, to begge within the limits of ſuch hundredes, by vertue of the Statute made in *Viceſſimo ſecundo* of our late dread Soueraigne, that worthy Prince of famous memorie, King Henrie the eight, for the reliefe of the poore: for the one hath free libertie to paſſe from Towne to Towne, without let, moleſtation, or hinderance, vſing himſelfe honeſtly: and the other ſhalbe accompted as a Roge, and ſent to Gaole, being Maiſterleſſe, for wandering abroade without a Lycence.

Now the miſerable needineſſe of Houſe-keeping was the firſt founder, begetter, and rayſer of this Retayner. For yf a Gentleman nowadayes coulde be content to giue Meate, Drinke, Wages, and Lyuerie, as his forefather did, to ſo many men as he had any imployment for, what neede he then haue any Retayners? And yf the Gentleman will pleade inhabilitie, that he is not able by his Lyuing to maynteine ſo many in houſeholde as his father did, though his degree and calling require no leſſe countenance: then let him be content to cary ſo much a lower ſayle, and grinde as his winde will give him leaue: cary that port, credite and countenance in his Countrey, as his lyuing will afforde him maynteinance. I will not ſay what I could concerning theſe Retayners, ſince the worthy Lawes and Statutes of this Realme hath prepared, conſtituted, and ordeyned pecuniarie puniſhmentes for the offenders herein, yf they might be duely put into execution. But, *Quod ſupra nos, nihil ad nos*, What hath Joan to do with my Lady, or I with execution of Lawes or Statutes, that is neither Conſtable nor Borſhoulder of Towne nor Hundred? But I wyſh well to all, and would not willingly incurre diſpleaſure of any, and craue pardon yf in any thing I haue paſt my

boundes, or been too bolde. But to returne agayne to my poore maiſterleſſe, and Lyueryleſſe, nay Lyuerleſſe and Hartleſſe brother in Chriſt: What ſhall he do, being thus Maiſterleſſe, moneyleſſe, & friendleſſe, hauing loſt his Maiſter and maynteynance both at one inſtance? What, ſhall he beg? no, he wantes his Teſtimoniall. Liberalitie is dead, as I tolde you before, and no body will give him any thing, becauſe he is able to worke. What then, ſhall he worke? Alas, he can not earne ſalt to his pottage, for he hath not been trayned to any bodyly laboure: and yf he would or coulde, yet no body will ſet him a worke, becauſe they know him not: and yf they knew him, yet they will not, for they haue Towneſmen labourers enough, to do what worke they haue. What ſhall he then do? Shall he make his appearance at Gaddes hill, Shooters hill, Saliſburie playne, or Newmarket heath, to ſit in Commiſſion, and examine paſſengers? Not ſo; for then, yf he miſtake but a worde, Stande, for Goodmorow, he ſhall ſtraight, whereas he did attende, be attended with moe men then his Maiſter kept, and preferred to a better houſe then euer his father buylded for him, though not ſo holſome. What reſtes then, ſhall he ſtarue? No, no, *Ferrum frangit neceſſitas*, Hunger breakes ſtone walles: neceſſitie hath no Law: and yet neceſſitie vrgeth him to do ſome of theſe, to worke or ſteale: to worke if he coulde haue it, I holde well withall: but to ſteale or ſtarue, are two hard choyſes; and woe, woe, and thriſe woe be to him that is dryuen to eyther of them, as God wot many of theſe poore Seruingmen be in this Leaden and laſt age.

O who would be a Seruingman, to hazarde to fall into this deteſtable daunger, and be dryuen into theſe extremities? even into all the penurie, beggarie, ſcarcitie, and meere miſerie, that may befall any humane creature: nay when they are in their greateſt proſperitie, and had in higheſt eſteeme, yet they are euen then the moſt contemned

and deſpiſed companie that lyues in this humane ſocietie. For what doth a Gentleman now adayes care more for his Man, then to ſerue his preſent turne? No, no more for him then he doth for his Dogge or his Horſe, who while they can do him ſeruice, he is content to allow them meate, and other neceſſaries. But when the Horſe falles blynde or lame, knocke him in the head: when the Dogge growes ſo olde as he can do nothing but lie by the fyre, cut his throate, what is he good for, but to ſpende victualles: and the Seruingman, when the Sommer of his yeeres are ſpent, and that crooked olde age hath ſummoned him to make her many low curteſies, with bended knees, ſo as he is not able now by his ſeruice to earne Otemeale for his Pottage, then off goes his ſhooes, and he is turned to the Common; impaſture is too good for him, for who would keepe one to do nothing, and bread ſo deare? Thus much doth his Maiſter regarde him, when he is able to do him no more ſeruice.

Agayne, yf this honeſt minded Seruingman doth enter into conſideration of his eſtate, and woulde willingly by ſome honeſt meanes prouide that he myght liue in time to come like a man, and ſo lendes a louing looke to ſome Yeoman or Countreymans daughter, whoſe Father he thinkes will beſtow upon her ſome reaſonable portion, that with good huſbandry may maynteine them both neighbour-like: then upon ſome good lyking of both the parties, he comes to the Father & Mother of the Mayde to craue their good willes in the matter. What then? ſayes the Father, ſhall I beſtow my Daughter vpon a Gentleman forſooth, that wantes lyuing, and cannot worke? On a Seruingman, on a begger? Noe, I am not yet ſo weerie of my Daughter, as I would ſee her ſtande neede of an almes: no no, I pray you, prouide for your ſelfe otherwyſe, for my Daughter is not, nor

pray for your pawes. Then it comes to the eares of my
s kinſmen & friendes, that my neighbour Jenkingſons
hall haue M. what call you-hims man. Then they beginne
amongſt them ſelues What, ſhall Joan haue a Seruingman?
er ſo madd as he wyll marrie her to a Seruingman? What,
ngman, ſayes one? To a Seruingman, ſayes another? He
ath any thyng, nor can earne any thyng. How wyll they
one? How wyll they lyue, ſayes another? Marie merily,
ues portion be ſpent, and then wyll he be gone, and play
ht. Mee thinkes he myght remember the olde ſaying: A
fe may byte of a Bunne, a Brewers wyfe may drinke of a
nd a Fyſhmonger's wyfe may feede of a Cunger, but a
ns wyfe may ſtarue for hunger.

ncharitably do they all iudge of the poore Seruingman.
te, degree, or callyng, can then be more miſerable then the
of a Seruingman? Heere to day and gone to morow.
redite with his Maiſter at noone, and Jacke out of office
ht. It was not for nothyng that a good fellow, and friende
Seruingman told mee he neuer made his Bedde before he

the fyrſt ordeyned, and of what mettall they were made. I haue alſo declared how floryſhing was the prime of their profeſſion, and what eſtate, credite, and countenaunce, they lyued in, in former ages, euen tyll *Vltima linea vitæ*. And thirdly and laſtly, into what penurie ſcarcitie, beggery, meere myſerie, and vtter ruine, ſubuertion, and contempt, this auncient buyldyng is fallen into, in this leaden, latter, and laſt age. Whoſe fall I earneſtly lament and bewayle, wyllyng (yf any way I coulde) to procure a ſalue for this incurable diſeaſe. But, ſince I cannot, I wyll pray euen *Ab intimo corde*, from the bottom of my hart, that this companie of Seruingmen may eyther be better rewarded for their ſeruice, and better eſteemed of amongſt their ſuperiours, equals, and inferiours; or els that none of my friendes, or welwillers, doe take vpon them this trade and profeſſion[1] (though for my owne part I cannot ſpeake any thyng of this by my owne experience, as hauyng taſted my ſelfe the gaule of this bitter-ſweete: for euer ſince I was a Seruingman, I haue receyued the full meaſure of my deſartes at my Maiſter's handes) leaſt they ſhould fall into the before rehearſed inconueniences, which are very incident generally to the profeſſors of this callyng.

[1] Old ed. has *profeſſions*.

FINIS.


Whittingham

The Court and Country,

OR

A briefe Diſcourſe Dialogue-wiſe ſet downe betweene a Courtier and a Country-man.

Contayning the manner and condition of their liues with many Delectable and Pithy Sayings worthy obſeruation.

Alſo, neceſſary Notes for a COVRTIER.

Written by *N. B.* Gent.

The Country-man. *The Courtier.*



Printed at *London* by G. ELD for *Iohn Wright*, and are to be ſold at his ſhop at the Signe of the Bible without *Newgate*, 1618.

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To the READER.

AMONG many Paſſages that I have met with in the world it was my hap of late to light on a kinde Controuerſie betweene two Kinſmen, a Courtier and a Countryman, who meeting together vpon a time, fell to perſwading one another from their courſes of Life; the Courtier would faine haue drawne the Countryman to the Court, and the Countryman the Courtier to the Country. The reaſons for their delights, and loue to their manner of liues, I haue ſet downe as I found them; but whatſoeuer they alledged for their contentments, it ſeemed they were reſolued vpon their Courſes, for in the end they left where they begunne euery man to his owne humour, and ſo brake off. Now what Profit or Pleaſure may ariſe by the reading of them, I referre to their diſcretion that can beſt beſt make vſe of them. Matter of ſtate is not here medled with; ſcurrillity heere is none: no taxing of any Perſon nor offence iuſtly to any whoſoeuer: But paſſages of witte, without the malice of any euill minde. And in ſumme, matter of good ſubſtance, and mirth enough to driue away a great deal of melancholy; and ſo leauing it to your Patience to read, and to your Pleaſure to eſteeme of as you ſee cauſe: both to Courtiers and Countrimen that are kinde and honeſt men, I reſt, to wiſh content in the Courſe of a happy life, and ſo remaine

Your well wiſhing Countreyman

N. B.

To the Worſhipfull and worthy *Knight, the fauourer of all good* Vertues and Studies Sir STEPHEN POLL, *of Blackmoore in Eſſex; and* to his worthy Lady Health Honour, *and eternall Happineſſe.*

Worthy KNIGHT,

BEing well acquainted with your true knowledge of the Honour of the Court, and the Pleaſure of the Countrey: your iudiciall Obſeruation in your Trauels abroad, and your ſweet retyred Life at home: Finding my Seruice indebted to many of your vndeſerued bountifull Fauours, and willing, in ſome fruites of my Labour, to ſhewe the thankefulneſſe of my Loue I haue aduentured to preſent your Patience with a ſhort Diſcourſe, in the manner of a *Dialogue*, betweene a Courtier and a Countriman, touching the Liues of either: What Matter of worth is in it I will leaue to your diſcretion to conſider of, with my bounden Seruice to the honour of your Commaund, hoping that either heere or in the Country it will be a pretty paſſage of idle time with ſome matter of mirth to remoue melancholy. And ſo in Prayer for your health, and your good Ladies, to whom, with your ſelfe, Dedicating this ſhort *Dialogue*, I reſt

Yours, humbly deuoted to be Commanded

NICH. BRETON.

The Courtier and the Country-man.

Covrtier.

COUSIN, Well met; I ſee you are ſtill for the Country, your habite, your countenance, your footing and your carriage doe all plainly ſhew you are no changeling, but euery day alike, one, and the ſame.

Covntry-Man. I am ſo indeede, and wiſh that you were ſo too: for then ſhould you not be ſo great an eye-ſore to your friends, nor ſuch an enemy to your ſelfe: for, I feare the place you liue in is more coſtly then profitable; where, for one that goes vp the weather a number goe downe the winde, and perhaps the place not ſo truly full of delight as the paſſage through a meaner compaſſe.

Covrt. Oh Couſin, you cannot but confeſſe that blinde men can iudge no coulours, and you that liue plodding to purchaſe a pudding, cannot but diſtaſt any meat that may compare with it, though in many degrees of goodnes it exceede it: for, ſhould I tell you truly what I know of it, you would ſoon alter your opinion to a point of better iudgment. Oh, the gallant life of the Court, where ſo many are the choices of contentment, as if on earth it were the Paradiſe of the world: the maieſty of the Soueraigne, the wiſdome of the Councell, the honour of the Lords, the beauty of the Ladies, the care

of the Officers, the courtſey of the Gentlemen, the diuine Seruice of the Morning and Euening, the witty, learned, noble, and pleaſant diſcourſes all day, the variety of wits, with the depth of iudgments, the dainty fare, ſweetly dreſſed and neatly ſerued, the delicate wines and rare fruites, with excellent Muſique and admirable Voyces, Maſkes and Playes, Dauncing and Riding; deuerſity of Games, delightfull to the Gamſters purpoſes; and Riddles, Queſtions and Anſwers; Poems, Hiſtories, and ſtrange inuentions of Witt, to ſtartle the Braine of a good vnderſtanding; rich Apparrell, precious Jewells, fine proportions, and high Spirits, Princely Coaches, ſtately Horſes, royall Buildings and rare Architecture, ſweete Creatures and ciuill Behauiour: and in the courſe of Loue ſuch carriage of content as ſetts the Spirit in the lap of pleaſure, that if I ſhould talke of the praiſe of it all day, I ſhould be ſhort of the worth of it at night.

Covnt. And there withall you wak't; or elſe you are like a Muſitian that onely playes vpon one ſtring: but, touch the Baſſe, with the Treble, the Meane, with the Counter Tenor, and then ſee how the ſtrings will agree together, and whether the Voyces doe not rather faine then ſing plaine, for feare the Ditty may diſgrace the Note, and ſo the Muſicke be not worth the hearing. But if all be as you ſay, yet take the Euening with the Morning, and all the weeke with the holyday, the ſower with the ſweet, and the coſt with the pleaſure, and tell me then if once in ſeauen yeares, when your ſtate is weakened and your Land waſted, your Woods vntimberd, your Paſtures vnſtored, and your Houſes decayed: then tell me whether you find the prouerbe true, of the Courtier young and old: though ſometime a Bell-weether may bee fat, when many a better ſheepe cannot hit on ſo good a feeding. But ſince you ſpeake ſo ſcornefully of the

Country life, if you were or could be ſo happy as to apprehend the true content in the courſe of it, you would ſhake the head and ſigh from the heart to be ſo long from the knowledg of it, and neuer be at reſt till you were gotten to it. Oh, the ſweete of the Country life, in which are ſo many and ſo true varieties of pleaſures as keepe the ſpirit euer waking, and the ſenſes euer working for the full content of the whole Creature, in ſo much that if [there] may be a ſimilie of heauen on earth, it is onely in the precinct of the Country paſſage, where both nature and reaſon behold and enuy that ſatiety of pleaſure that is not eaſily to be expreſſed. And to anſwer directly to ſome of your points of praiſe, let me tell you, though we ſee not our Soueraigne euery day, yet we pray for him euery hower; and holding our ſelues vnworthy of his preſence, are glad when we may get a ſight of his Maieſty.

Now, for Councellors of State, we reuerence their perſons, and pray for their liues in their labours for our peace. And for your Lords, we haue Land-lords that agree beſt with our mindes, whom vſing with due reuerence, paying them their rent, and now and then for ſome ſmall remembrances wee can haue friendly talke withall, and learne good leſſons of them for many things to be look't into. And vpon the Bench at a Quarter Ses[s]ions, when they giue a charge, heare them ſpeake ſo wiſely, that it woulde doe ones heart good to heare them: and ſometime in the holydayes, when they keepe good houſes, make many a good meales meat with them. And in the time of the yeare when the harueſt is in, goe a hunting, and hauking, courſing and fiſhing with them: and ſometime to continue good neighbourhood, meete and make matches for ſhooting and bowling with them, when wee exerciſe the body in plaine dealing, and not the braine in ſubtle device.

Now for your Ladies, wee haue pretty Wenches, that, though they be not proud, yet they thinke their penny good ſiluer, and if they be faire it is naturall, and hauing their mothers wit they will doe well enough for their fathers vnderſtanding. And for your Gentlemen, we haue good Yeomen that vſe more courteſey or at leaſt kindneſſe then curioſity, more friendſhip then complements, and more truth then eloquence: and perhaps I may tell you, I thinke we haue more ancient and true Gentlemen that hold the plough in the field then you haue in great places that waite with a trencher at a Table; and I haue heard my father ſay, that I beleeue to bee true, that a true Gentleman will bee better knowne by his inſide then his outſide, for (as he ſaid) a true Gentleman will be like himſelfe, ſober, but not proud; liberall, and yet thrifty; wiſe, but not full of words; and better ſeene in the Law, then be too buſie with the lawes; one that feares God; will be true to his King; and well knowes how to live in the world, and whatſo[e]uer God ſends, hath the grace to be content with it; loues his wife and his children, is carefull for his family, is a friend to his neighbour, and no enemy to himſelfe: and this (ſaid my father) is indeed the true Gentleman: and for his qualities, if he can ſpeake well, and ride well, and ſhoote well, and bowle well, wee deſire no more of him. But for kiſſing of the hand, as if hee were licking of his fingers, bending downe the head, as if his neck were out of ioynt; or ſcratching by the foote, as if he were a Corne-cutter; or leering aſide, like a wench after her ſweete-heart; or winking with one eye, as though hee were leuying at a Woodcocke; and ſuch Apiſh tricks, as came out of the Land of Petito, where a Monkey and a Baboone make an Vrchin Generation; and for telling of tales of the aduenturous Knight & the ſtrang Lady; and for writing in rime, or talking in proſe, with more tongues then teeth in his head, and with that which

he brought from beyond the Seas, which he cannot be rid of at home, for ſwearing and brauing, ſcoffing and ſtabbing, with ſuch trickes of the diuels teaching, we allow none of that learning. Now, if you haue any ſuch where you liue I know not; I hope with vs there are none of them, but I am ſure, if they come amongſt us, wee deſire to be rid of them.

We haue good huſbands and honeſt widdowes; pure Virgins and chaſt Bachelors; learned Church men, and ciuill Townes men; holeſome fare, full diſhes, white bread, and hearty drinke; cleane platters and faire linnen; good company, friendly talke, plaine muſique, and a merry ſong: and ſo when God is prayſed and the people pleaſed, I thinke there is no courſe where a man may be better contented. Now, if it be true (but hope it is not) that I haue heard, that in ſome ſuch places as you liue in, in the world, a great way hence beyond the Sea, there be certaine people that haue braſen faces, Serpents tongues, and Eagles clawes, that will intrude into companies, and perſwade wickednes, and flatter follies; that catch hold of whatſouer they can light on for the ſeruice of lewdnes, eyther money, lands, or leaſes, or apparell: and euer cramming, and yet euer crauing. They are carriers of letters betweene luſt and wantonneſſe, tellers of old wiues tales, and ſingers of wenching Ballads; ſweare and forſweare, drinke and gull, laugh and be fat, and for a little pleaſure on earth goe to the Diuell for ever. Now, theſe in the old time (but now a dayes I hope are out of vſe) were called Paraſites and Panders, Ieaſters, or Iuglers, much of the nature of Gypſies, cunning as the Diuell to diue into a pocket, or to picke out the bottome of a purſe; but I hope they are all dead, or at leaſt you haue few of them about you: if you haue, I know not what vſe you can make of them, but I am ſure we cannot away with them among vs. I haue heard

that you haue among you certain Eues-droppers, that are
rs, that come among the rooles of Knaues. But for our
the Country they are ſo far one from another, that if
any of them about vs, wee ſhould carry him before the
for a Theefe.

ow leauing to ſpeake more of theſe things: for pleaſures,
, we will put you downe a world of ſteppes; for, firſt of all
ith the Larke and goe to bed with the Lambe, ſo that we
breake of the day and the brightnes of the Sunne to cheere
ts in our going to our labours, which many of you barre
es of, by making day of the night and night of the day, by
after wearines vpon the labour of wantonnes, if not of
s, as they which worke all day to bring the Diuel into hell
and labour all night for damnation in the morning: ſuch I
d of beyond Sea, I pray God you haue none about you:
s in the Countrey, I aſſure you wee can abide no ſuch
Now for the delight of our eyes, wee haue the May-painting
th, with diuers flowers of dainty colours and delicate ſweets:

that in their beds ſit painting of their faces: wee haue beſides Tumblers for our Conies, and Greyhounds for our courſes, Hounds for our chaſes, Haukes of all kinde for the field, and the riuer, and the wood: ſo that what can reaſon conceiue, that nature can deſire? but for the delight of both the Country doth afford us.

Furthermore, at our meetings on the holydayes betweene our Lads and the Wenches, ſuch true mirth at honeſt meetings, ſuch dauncing on the greene, in the market houſe, or about the May-poole, where the young folkes ſmiling kiſſe at euery turning, and the old folkes checking with laughing at their Children, when dauncing for the garland, playing at ſtooleball for a Tanſie and a banquet of Cords and Creame, with a cup of old nappy Ale, matter of ſmall charge, with a little reward of the Piper, after caſting of ſheepes eyes, and faith and troth for a bargaine, clapping of hands, are ſeales to the truth of hearts, when a payre of Gloues & a handkerchiffe are as good as the beſt obligation, with a cappe and a courtſey, hie ye home maides to milking, and ſo merrily goes the day away. Againe we haue hay in the barne, horſes in the ſtable, oxen in the ſtall, ſheepe in the pen, hogges in the ſtie, corne in the garner, cheeſe in the loft, milke in the dairy, creame in the pot, butter in the diſh, ale in the tub, and *Aqua vitæ* in the bottle, beefe in the brine, brawne in the ſowce, and bacon in the roofe, hearbs in the garden, and water at our doores, whole cloths to our backes, and ſome money in our cophers, and hauing all this, if we ſerue God withall, what in Gods name can we deſire to haue more?

Now, for ſome of you, a man may take you many times in the nature of blind-men, that you can ſcarcely ſee a penny in your purſe, and your lands growne ſo light, that you beare them all on your backes, and your houſes ſo empty that in the cold of winter all the

goeth out at one chimney, when, if Brag were not a good
know not how hee would hold vp his taile. Oh, the fine ex-
vit, or rather folly! late buſineſſe ouer night makes you keepe
s in the morning, when indeed it is for lacke of meate to
nd perhaps no great banquet at Supper, when a Cruſt and an
a Sallad and a cup of Sack makes a feaſt for a *Brauo:* then
a ſtrech and a yaune, and a pipe of Tobacco, weare bootes
of ſhooes, or elſe that the garters and the roſes are at pawne.
ſe are no Courtiers, but hangers on vpon thoſe that ſome-
great places haue an humor to fatten fleas.

for vs in the Country, wee runne no ſuch courſes, but are
with that we haue, and keepe ſomwhat for a rainy day: loue
o borrow nor lend, but keepe the ſtake ſtill vpright, ſpend
ay ſpare, and looke to the maine at the yeares end: our
are for mirth, and not miſchiefe: and for quarrells we haue
cept the oyle of the malt worke vp into the head and ſo diſ-
he braine, that the tongue runne out of order, when a fit of
will ſoone make an end of all matters; ſo that wee haue

ſpeake of the nature of the Starres; and therefore I can the better beare with your humour, becauſe it is more naturall then artificiall, yet could I wiſh you would not ſo clownifie your wit, as to bury your vnderſtanding all vnder a clod of earth. What! is man but as a beaſt, bred like a fore-horſe, to goe allways right on, and rather draw in a cart, then trot in a better compaſſe! fie vpon baſeneſſe, it is the badge of a Begger. No, let me tell you, if you were or could be acquainted with the life of a Courtier, you would finde ſuch bewitching obiects to the eyes, and rauiſhing delights of the heart, that you would hold the world as a wildernes to the Palace of a Prince, and life but as a death that hath no taſt of Court comforts.

Oh Couſin, wee haue learning in ſuch reuerence, wiſdome in ſuch admiration, vertue in ſuch honour, valour in ſuch eſteeme, truth in ſuch loue, and loue in ſo rare account, that there doth almoſt nothing paſſe in perfection, y^{t} is not followed with great obſeruation, wher the fauour of a Prince maks a Begger a petty King, the countenance of a Lord makes a Clowne a Gentleman, and the looke of a Lady makes a groome a gay fellow. Oh Couſin, aduancement and contentment are the fruites of Court ſeruice, and the ſteps of hope to the ſtate of honour: furthermore, for knowledge, we haue the due conſideration of occurrents, the diſciphering of Characters, enditing of letters, hearing of orations, deliuering of meſſages, congratulating of Princes, and the forme of ambaſſages, all which are ſuch delights of the Spirit, as makes a ſhadow of that man, that hath not a mind from the multitude to looke into the nature of the Spirits honour.

Furthermore, we haue in Court Officers of care, Orders of diſcretion, eyes of brightneſſe, eares of clearneſſe, hearts of pureneſſe, braines of wiſedome, tongues of truth, mindes of nobleneſſe, and Spirits of goodneſſe, which though they bee not in all, yet are they examples

nd in the worthieſt of all. Oh Couſin, to heare a King or peake like a Prophet, a Queene like an Angell, a Councellor Oracle, a Lord like a Councellor, a Lady like a Queene, a like an Apoſtle, and a Courtier like a Preacher: and then the maieſty of the greateſt, the reuerence of the wiſeſt, the of the worthieſt, and the loue of the beſt, to receiue grace e one, inſtruction from the other; fauour from one, counte- om another; honour from one, and bounty from an other: from one, and comfort from another; where for the good loue goeth through all, where exerciſes of wit are but tryals rſtanding, and the properties of ſpeech are the proofes of t: where peace is the practiſe of power, iuſtice the grace of , and mercy the glory of iuſtice: where time is fitted to his reaſon is the gouernour of nature, where priuiledges are pro- or the vnwilling offendant, and ſanctuaries are the ſafety of the y diſtreſſed: where the name of want hath no note, baſeneſſe no vantonneſſe no grace, nor wickedneſſe entertainement, except ll like an Angell of light come vnſeene to the world: where

after her Lambe, the Aſſe bray, the Owle ſing, and the Dog barke: What muſique is in this medley? Let ignorance be an enemy to wit, and experience be the Miſtris of fooles, the Stockes ſtand at the Conſtables doore, and the Gallowes ſtand hard by the high way, What is all this to matter of worth? To ſee Laddes lift vp leaden heeles, and Wenches leare after their Lubbers: to ſee old folkes play the fooles to laugh at the birds of their owne breed, and the young Colts wighie at their parting with their Fillies, when Madge muſt home to milking, and Simon muſt goe ſerue the beaſts: What conceite is in all theſe courſes, but to trouble a good ſpirit with ſpending time in idlenes?

Oh Couſin, if thou wert once well entred into the life of a Courtier, thou wouldſt neuer more be in loue with the Country, but vſe it as a cleane ſhirt, ſometime for a refreſhing, though it be farre courſer for wearing, and little cleaner then that which you put off. I could ſay more that might eaſily perſwade you to change your opinion, and alter your affection from the Country to the Court; but I hope this ſhall ſuffice. If not, I pray you let me heare you ſpeake to ſome purpoſe.

Country. Say, quoth you! let me tell you, that all that you haue ſaid, or I thinke you can ſay, doth, nor will worke any more with my witte to incline my humour to your will, then a Pill that lyeth in the Stomake, and more offends nature, then purgeth humour: for, where there is no corruption Phiſicke hath nothing to worke vpon, except by the trouble of nature, to bring health into ſicknes. Doe you thinke ſo much of your ſtrength as to remoue a Mil-ſtone with your little finger; or are you ſo perſwaded of your wit, that with a word of your mouth you can take away the ſtrength of vnderſtanding? No ſuch matter, no haſt but good: I pray you giue me leaue a little, and if I ſpeake not to your purpoſe, I will ſpeake to mine owne: and I will ſay as one Dante, an Italian Poet, once ſaid in an obſcure

ne Gallowes, if not to the Diuell, for a little fit of pleaſure : re be any better ſence in it, I would be glad to vnderſtand n at this time I care not to be troubled with it.

for Princes Pallaces, they are too high buildings for our plaine people are content with Cottages, and had rather pay o their maintenance, then haue them too much in our view, ng of our eies with their golden brightnes. Now for life and e that liues at quiet and will not be contented, may change orſe and repent it, when he cannot helpe it. Oh Couſin, I d my father ſay, that it is better to ſit faſt, then to riſe and a great wiſe man that knew the world to a hayre, would ſay, meane was ſure : better be in the middle roome, then either rret or the Sellor : and an-other of an excellent worlds wit, e the ring with him in the walke of the world, would ſay, ur was but ancient riches, and in high places, where frownes y, and fauours are vncertaine, there was more feare of the hope of the other : and a laborious weekes wages well payde r then a yeares hope in paper : and therefore, hee that would eſſions for promiſes, and aſſurances for hope, were more full

Now for your notes of worth that you haue ſet downe in your Court commendations; I allow that all may bee true, and they that thriue in it may thinke well of it, and hold it a kind of heauen vpon earth: but for my ſelfe, I remember certaine notes that I read in a Booke of my Fathers owne writing that ſhall goe with me to my graue; there were not many, but in my mind to good purpoſe: as firſt for greatnes, My minde to me a Kingdome is: ſo that the quiet of the minde is a greater matter then perhaps many great men poſſeſſe. Then for wealth, Godlines is great riches to him that is contẽt with that hee hath, which many great men ſomtime perhaps haue leſſe then meaner people. Then for a good rule of life; Feare God, and obay the King: which perhaps ſome doe not ſo well in the Court as the Country. Then for the courſe of the Law, Loue God aboue all, and thy neighbour as thy ſelfe: which if you doe in the Court as wee doe in the Country, Enuy would worke no hatred, nor malice miſchiefe: but loue in all perſons would make a pallace, a Paradiſe, which in the beſt is more euident, then in the meaneſt apprehended: but God, whoſe loue is the life of all, breed ſuch loue in the liues of all, that peace may euer liue among all.

Now for learning, what your neede is thereof I know not, but with vs, this is all we goe to ſchoole for: to read common Prayers at Church, and ſet downe common priſes at Markets; write a Letter, and make a Bond; ſet downe the day of our Births, our Marriage day, and make our Wills when we are ſicke, for the diſpoſing of our goods when we are dead: theſe are the chiefe matters that we meddle with, and we find enough to trouble our heads withall; for if the fathers knowe their owne children, wiues their owne huſbands from other men, maydens keep their by your leaues from ſubtle batchelors; Farmers know their cattle by the heads, and Sheepheards know their

y the brand, What more learning haue we need of, but that
ce will teach vs without booke? We can learne to plough
ow, ſow and reape, plant and prune, thraſh and fanne, win-
grinde, brue and bake, and all without booke; and theſe are
fe buſineſſe in the Country, except we be Iury-men to hang
or ſpeake truth in a mans right, which conſcience & ex-
wil teach vs with a little learning. Then what ſhould we ſtudy
pt it were to talke with the man in the Moone about the
the Starres? No, Aſtronomy is too high a reach for our
we will rather ſit vnder a ſhady tree in the Sunne to take the
f the cold ayre, then lye and ſtare vpon the Starres to mark
ke in the heauens, while wee looſe our wits in the cloudes:
we reuerence learning as well in the Parſon of our pariſh, as
olemaſter, but chiefely, in our Iuſtices of peace, for vnder
the King they beare great ſway in the Country. But for
rning, in great matters, and in great places, wee leaue it to
n. If wee liue within the compaſſe of the Law, ſerue God
our King, and as good Subiects ought to doe, in our duties
prayers dayly remember him, What neede we more learning?

the wiſeſt man that euer was, ſaid, that all was vanity and vexation of the Spirit: and why then ſhould a man vex his ſpirit with ſeeking to be as wiſe as a Woodcocke, in beating his braines to get the poſſeſſion of vanity? And yet I muſt confeſſe, that leaſt vanity turne to villanie, it is good that the authority of wiſdome haue power to bridle the folly of ſelfe will. But for the great wiſdome of Councellors of State, Iudges of Lawes, Gouernours of Citties, Generals of Armies, or ſuch great People in ſuch great places, they go ſo farre beyond our wits, that wee had rather be obedient to their wills, then enter into the depth of their diſcretions, and content our ſelues with that wiſdome which is moſt neceſſary for vs, to loue God aboue all, & our neighbours as our ſelues, to riſe with the day raies, and goe to bed without a candle, to eate when we are hungry, drinke when wee are thirſty, trauell when we are luſty, and reſt when we are weary: feare God, be true to the Crowne, keepe the lawes, pay ſcot and lot, breed no quarrels, doe no wrongs, and labour all we may to haue peace, both with God and man: ſpeake truth and ſhame the Diuell: pitch and pay, ſay and hold, trye and truſt, belieue no lies, tell no newes: deceiue not an enemy, nor abuſe a friend, make much of a little and more as it may increaſe: Theſe are the points of wiſdome that we runne the courſe of our Card by.

Now for valour, it is ſeene beſt in the beſt quarrells, and Saint Paul ſaid, that hee had fought the good fight, to fight for the preſeruation of a ſtate, the perſon of a King or Prince, to keepe my houſe from thieues, my children from dogs, and my family from famine, and my faith from fainting in the word of God, this hold we the good fight, and the true valour: not to ſtand vpon puntos, not to endure a lye without death, challenge for a frowne, and kill for a fowle word, aduenture all for nothing, or perhaps worſe then nothing,

s, goods, life and ſoule and all in a murther or a bloody
to pleaſe a Punke, and to be counted a Captain of the
my, or a Gallant of the damned crew, except ſome few
efore his end, while the worme of Conſcience bites him at
a ſparke of grace enter into his ſoule, and make him at the
make a repentant rehearſall of a lewd life, and leaue a fayre
at his death to all behoulders, perhaps with theſe good
his departing, All yee that heere bee, take example to be
y me.

aue valour that makes many a weeping eye, when my
or my ſonne and my ſiſter for my brother, or my wife for
nd, or my father for my daughter, or mine vncle for mine
and howle like dogs to ſee the workes of the Diuell, in
d of the world. Such kinde of valour I haue heard my
that he hath mark't in ſome places where he hath trauel'd,
ot where, a great way hence when he was young, where he
ong a helliſh company of accurſed ſpirits, they were called
ellowes, that durſt ſay any thing, doe any thing, or be any
l they were worſe then nothing : durſt quarrell with any man

But for ought I ſee there is ſo much falſhood in the world that I feare there is littletruth on the earth: and in great places where proteſtations are without performances, and excuſes are better than lies, lo here is either truth of loue or loue of truth? but a little, I thinke: I would there were more. But with vs, truth is ſo beloued, that a Lyer is held little better then a theefe, and it is a leſſon we learne our little Children, ſpeake truth, tell truth, take heed you lie not, the Diuell is the father of lies, and little better be his Children; deale truly with all men, let your tongues and your hearts goe together, Chriſt is truth, in his holy name be true, euer tell truth and ſhame the Diuell, be true to God in your beliefe and obedience to his word, bee true to your King in the loyalty of your hearts, bee true to your wiues in the honeſty of your bodies, and bee true to your friends in performing your promiſes: this is the loue we haue to truth; if you haue it ſo, it is a good bleſſing of God and makes a happy people.

And for loue, if it bee in the world, I thinke it is in the Country, for where enuy, pride, and malice, and Iealouſie makes buzzes in mens braines, what loue can bee in their hearts, howſoeuer it ſlip from their tongues? No, no; our Turtles euer flie together; our Swannes euer ſwimme together, and our louers liue and die together. Now if ſuch loue be among you, it is worthy to be much made of; but if you like to day and loath to morrow, if you fawne to day and frowne to morrow; if all your loue bee to laugh and lye downe, or to hope of gaine or reward; that is none of our loue. Wee loue all goodnes and onely for goodnes: firſt God, then our ſelues, then our wiues and children, then our family, and then our friends: and ſo hath loue his courſe in our liues: and therefore if there be any obſeruation in affection, I pray you, let it bee rather in the

then in any place, where faith is not ſo faſt, but fancy can
vpon a little humour of diſlike.

for your fauour, when one Begger growes rich by it, how
h grow beggers through the hope of fortune: and therefore
inde, better be Lord ouer a little of a mans owne, then to
Lord for the bare name of a Gentleman, and better with
bee counted a good man, then with gaping after Gudgions
ought, I know not what. Truly, Couſin, I thinke euery thing
his owne nature; as one is bred, ſo let him bee: for as a
cannot hold the plough, but he wil be ſoone ſeene to be no
n, ſo a Country-man cannot court it, but hee will ſhewe in
t from whence he comes.

for a Ladies looke, I thinke wee haue wenches in the Country
e as faire eyes as finer creatures, who when they liſt to looke
will make many glad though few gay fellowes. And for
plaine ruſſet is our wearing, while pied coats among vs we
players or fooles, except they be better men then the beſt of
h, except our Landlord.

for preferment and aduancement, they be encouragements

of Hel vſed to coniure vp in the world, and belong'd onely to the ſtudy of Sorcerers, Witches, Wiſards, and ſuch wicked wretches, as not caring for the plaine word of God, goe with ſcratches of the Diuels clawes into hell. But how true it is God knoweth: but that this is true, euery man knoweth that it was a deuiſe of the Diuell at the firſt, to put into the head of a deceiuing heart that hauing no true nor plaine meaning in conſcience, would write ſo, that no man ſhould vnderſtand him but himſelfe, or like himſelfe, and onely to hoodwinke the world for looking into his wickedneſſe. But what is the end of all wily beguily? ſeeking to deceiue other, deceiu'd himſelfe moſt of all. Now letters of darkenes deuiſed by the Diuell for the followers of his deſignes in the courſes of his deceipt: honeſt men in the Country loue to meddle with no ſuch matters, but ſo far as may be to Gods glory and the good of a State, to find out the plots, and to preuent the miſchiefe of a villanie, being done in Gods holy name and by his grace. I hold it a fine quality to diſcipher a Character, and lay open a knaue: But for vs in the Country, wee loue no ſuch braine-labours as may bring our wits into ſuch a wood, that we know not how to get out of it. Now for enditing of Letters: alas, what neede wee much adoe about a little matter? If we can write, wee commonly begin and end much after one manner: Truſting in God you are in good health, with all our friends: and ſo to the matter, either to borrow or to pay, or to know the priſe of your Cattell, or for a merry meeting, or I thanke you for my good cheere. And ſo with my hearty commendations, I commit you to God. From my houſe ſuch a day. Your louing friend to his power. And then ſeale vp the paper, and write on the outſide: To my louing Couſin, Neighbour, or Friend, at his houſe in ſuch a place, with ſpeed, if the time require, and ſo no more adoe. Except it bee a Loue Letter, and then a fewe idle words of,

heart, I commend me vnto you, and haue beene as good as
niſe, and haue ſent you a paire of gloues by Meg your
beſt beloued, and vpon Friday (God willing) I will meete
e Market, and wee will be merry, and talke further of the
nd if you be as I am, ſay and hold, I know my portion, and
rs is put to it wee ſhall liue the better. And ſo, keeping
ndkerchiffe neere my heart: till I ſee you, I reſt

Yours during life in true loue

W. T.

or your Stiles of honour and worſhip to this Lord and that
the outſide, and a deale of humility and ceremony on the
thinkes it is a wearying of the minde before you come to
r. And as I remember a great wiſe man that would diſpatch
atters in little time, would thus euer read Letters, in the
two words for the Stile, and other two at the end for the
n, ſo noting the treble aboue, and the baſe beneath, he would
the middeſt find the ſubſtance of the Muſique: and to tell
w words and plaine, and to the purpoſe, is better for our
ding, then to goe about with words to tell a long tale to

bargaine, and therefore for your long diſcourſes, we deſire not to be wearied with them, but will leaue them to you that haue more vſe of them, and haue time to hearken to them.

Now for your Meſſages, alas, cannot we giue a Cap and make a Legge to our Betters, and deliuer our minds in few words, without we learne to looke downe as though we were ſeeking of a Rabbets neſt, or that we had committed ſome ſuch fault that we were aſhamed to ſhew our faces, or make a long congie as though we were making preparation to a Galliard, when if a foote ſlip we may haue a diſgrace in the fall; and if a word be miſplaced, it is halfe a marring to all the matter: and therefore for meſſages, our matters being not great, ſmall inſtructiõs wil ſerue our turnes for the deliuery of our minds.

Now for congratulating of Princes, God bleſſe them, they are too great men for vs, more then to pray for them; and their matters too high for our reaſon to reach after: it is enough for vs to giue a Cake for a Pudding, and a pint of Wine for a pottle of Beere: and when wee kill Hogs to ſend our Children to our neighbours with theſe meſſages: My Father and my Mother haue ſent you a Pudding and a Chine, and deſires you when you kill your hogges, you will ſend him as good againe. Now for great folkes, they haue ſuch great choyce of preſents, and of ſuch great charge, and ſuch great care in the deliuery of them, that (Lord haue mercy vpon vs) wee in the country cannot tell what to ſay vnto them, but, God bleſſe them that haue them, and much good may they doe them.

Now for Ambaſſages and Ambaſſadors, wee know not what the word meanes and therefore little care to be troubled with the men; for when we heare of any man that comes from a ſtrange country, wee ſay, I pray God he comes for good, and then hee is the better welcome: Tuſh, talke to vs of a Baſket or a Baſket-maker, and not of

aſſador nor Ambaſſages; but make your ſelues, that beſt
meaning of them, the beſt vſe you can of them; for vs, wee
to looke after them, more then to pray for them, that as they
s they meane, ſo God bleſſe them.

for your Officers, their charge is ſo great, that wee deſire not
ces, for we hold a priuate quiet better then a publike
and a cleane conſcience worth a world of wealth. Now for
lers, perhaps your need of them is great, where diſorders may
us: for vs in the Country, we haue few, but in the Churches
Seates, and at our meetings for our places, where, when
uſtice and the high Conſtables are ſet, honeſt men, like good
will ſit togeither; except at a Seſſions or an Aſſiſe wee bee
on a Jury, then as it pleaſeth the Clerk of the Peace, ſet one
ther; and therefore for orders what neede we trouble our
h other then we are vſd vnto? I remember I haue heard
r tell of a world of orders hee had ſeene in diuers places,
had trauel'd, where right good Gentlemen, that had followed
rds and Ladies had enough to doe to ſtudy orders in their
a Trencher muſt not be laid, nor a Napkin folded out of

Now for your eyes of brightneſſe, I feare you are not troubled with too many of them: late ſitting vp, long watching, and night buſines, as writings, readings, caſting vp of accounts, long watchings, and ſuch like other buſines; beſides gaming, playing at Cards, Tables and Dice, or ſuch ſports as ſpend time, are all dangerous for weake ſights, and make a world of ſore eies. But as you ſaid, ſome of the beſt ſort are wiſer in their actions, and more temperate in their motions, and therefore keep their ſights in more perfection; which may be examples to others, if they haue the grace to follow them. But for our eies, if we doe not hurt them with a ſtripe of a twig in the wood, a flye in the ayre, or a mote in the Sunne, our eyes are as bright as chriſtall, ſo that we can ſe the leaſt thing that may doe vs good; and if we can ſee the Sunne in the morning and the Moone at night, ſee our Cattell in our paſtures, our ſheepe in the Common, our Corne in the fields, our houſes in repaire, and our money in our purſes, our meate on our tables, and our wiues with our Children, and looke vp to heauen, and giue God thankes for all, wee ſeeke no better ſight.

Now for the cleannes of your hands, I feare that now and then ſome of ye haue your hands ſo troubled with an itch, that you muſt haue them nointed with the oyle of gold, before you can fall to any good worke: and ſome of yee, that though your wits haue good inuentions, yet you cannot write without a golden pen, which indeede, beſt fits a fine hand. But for vs in the Country, when we haue waſhed our hands, after no foule worke, nor handling any vnwholeſome thing, wee neede no little Forks to make hay with our mouths, to throw our meat into them.

Now for the purenes of your hearts; except Kings, Queenes and Princes, and ſuch great perſons, [they] make no compariſon with Country people, where yea and nay are our words of truth; faith and

our bonds of loue, plaine dealing, paſſages of honeſty; and
ankes continues good neighbour-hood: A lyer is hated, a
corned, a ſpend-thrift derided, and a miſer not beloued: a
er impriſoned, a Drunkard puniſhed, and a Iugler whipped,
heefe hanged, for our hearts will harbour no ſuch Gueſts.
loue, two eyes and one heart, two hands and one body, two
d one loue ties a knot of ſuch truth as nought but death can

for braines of Wiſdome, I thinke hee is wiſer that keepes his
d ſpends no more then needs, then hee that ſpends much in
a little, and yet may hap looſe that too at laſt. Now for tongues
let me tell you, fayre words make fooles faine, and Court
er will ſcarce waſh a foule ſhirt cleane, except it come from
Fountaine, as euery man muſt not dip his finger in. But,
when hearts and hands goe together, words and deeds goe to-
theſe are the tongues that will not faulter in their tales, but
in the face of the wide world; and therefore excepting the
may bee examples to the reſt, I thinke if truth be anywhere,
the Country.

if there be any on the earth, I thinke a good beliefe and a good life doth beſt expreſſe the nature of it.

To conclude with Vertue, in which you lay vp all the treaſures of life, I doubt not it is in the beſt, I would it were ſo in all with you, but bee it where it pleaſeth God to ſend it once, I verily belieue it to bee as truly in the Country as in places of higher compaſſe: and by your leaue, let me tell you of a Riddle of my fathers o[w]ne writing, touching that rare and pretious Iewell.

There is a ſecret few doe knowe,
And doth in ſpeciall places grow,
A rich mans praiſe, a poore mans wealth,
A weake mans ſtrength, a ſicke mans health;
A Ladyes beauty, a Lords bliſſe,
A matchleſſe Iewell where it is:
And makes where it is truely ſeene,
A gracious King and glorious Queene.

And this ſaid he, is vertus, which though he vnderſtood in the Court, yet he made vſe of it in the Country. Now therefore good Couſin, be content with your humour, and let me alone with mine; I thinke I haue anſwered all your poſitions: and let me tell you, whatſoeuer you ſay, I verily belieue that ere you die, I ſhall finde you rather in the roole of peace in the Country, then in the tryall of patience in the Court, except the heauens higheſt Grace, and vnder heauen our earths higheſt Honour, make you happier in their fauours then the whole world elſe can make you. And now, what ſay you further vnto mee?

Covrt. I ſay this to you, Kind Couſin, that your Fathers leſſons haue made you better learned then I looked for, but yet let me tell you, had you ſeene but one of our ſhowes in our Triumphs, heard

ur Songs on our ſolemne dayes, and taſted one of our diſhes,
lemne feaſts, you would neuer looke more on a May-game,
ore to a louzy Ballad, nor euer be in loue with beefe and

Oh Couſin, ſtay the Bells, I thinke you are deceiued, for it
that at one of theſe Showes, I might ſee the fruites of my
nd my poore Neighbours, ſlong away in gaudes and feathers;
haps haue a proud humour, wiſh to be as wiſe as they that
wiſer then they ſhould bee; and therefore I thinke, better
home then trauell abroad to no better purpoſe.
for Songs, a plaine ditty well expreſſed, is better with vs,
ne conceit, as faigned in the voyce as the matter. Now for
nes of meat, I will tell you, I heard my father once report it
th, that a great man who liued where you liue, ſent him for
ainty a Porpoſe Pye or two cold: which taking very thank-
d cauſing the Meſſenger to ſtay dinner with him, he cut one
vp, and very nicely taking out a peece of it, gaue it to my
which ſhe no ſooner had in her mouth, but it had like to
rred all with her ſtomacke, but ſhee quickly conueyed it all

Father heartily laughing, with thankes to his great Lord for his kinde token, ſent one of them backe againe to him with this meſſage, Commend me, I pray you, to my good Lord, and tell him I heartily thanke his honour, and tell him, if either my ſelfe, or my wife, or my children, or my ſeruants, or my dog, or the Miller, or his dogge, would haue eaten of it, I would neuer haue ſent one bit backe againe to him of it: but it may bee that it is more wholeſome then toothſome, and hee may make a better friend with it: ſo, paying the meſſenger for his paines, ſent him away with his meſſage, which was no ſooner deliuered, but his Lord heartily laughed at it. This was one of your fine diſhes. Another a great Lady ſent him, which was a little Barrell of Cauiary, which was no ſooner opened and taſted, but quickly made vp againe, [and] was ſent backe with this meſſage, Commend me to my good Lady, and thanke her honour, and tell her we haue blacke Sope enough already; but if it be any better thing, I beſeech her Ladyſhip to beſtow it vpon a better friend, that can better tell how to vſe it. Now if ſuch be your fine diſhes, I pray you let me alone with my Country fare. And now, what ſay you elſe vnto mee?

Covrt. I ſay this, that Nature is no botcher, and there is no waſhing of a blacke Moore, except it bee from a little durty ſweat: the Oxe will weare no Socks, howſoeuer his feete carry their ſauour: and Diogenes would bee a Dog, though Alexander would giue him a kingdome: and therefore though you are my kinſman, I ſee it is more in name then in nature: thy breath ſmels all of Garlike, and thy meat taſts all of mammaday pudding, which breaking at both ends, the ſtuffing runnes about the Pot. And ſince I ſee thou art like a Milſtone that will not eaſily bee ſtirred, I will leaue thee to thy folly, till I finde thee in a better humour, for I ſee the Muſique of thy minde hangeth all vpon the baſe ſtring. Farewell.

The Courtier and the Country-man.

Nay, ſoft a while, let me not be in your debt, for an ill
two: I ſee truth is no lyer; all in the Court are not Courtiers,
y man that hath witte is not truly wiſe; for then no man
end breath to no purpoſe: an Oxes foot may bee ſweeter
ods head, when Sockes may bee but ſaueguards for bare tooes
ſtockings: Garlike hath beene in more grace then Tobacco,
et in the Country, with them that loue meate better then
Diogenes is dead, and Alexander is in his graue; and better
niſh Dogge then a dogged man. And if your good will be
good words, you are more like a ſtranger then a kinſeman;
ny pudding, I belieue it will proue better then a Tobacco
rather deſirous to be a Milſtone, not to ſtirre at euery motion,
ather in a Weathercocke, to turne with euery gayle of winde,
y for your better wit, then you haue ſhowne in a ſelfe wild
and ſo till I finde you in more patience and leſſe paſſion, I
you till wee meete againe, hoping that you will bee as I am,
be a friend, to forget all ill humours, and ready to requite
eſſes.

Neceſſary Notes for a Courtier.

Queſtion.

WHAT is a Courtier?

Anſwer. An Attendant vpon Maieſty, a companion of Nobility, a friend to Vertue, and a hope of honour.

Queſt. What things are chiefely to be required in a Courtier?

A. Two.

Q. What are they?

A. A good body, and a good minde.

Q. How are they to be vſed?

A. In humillity and ciuillity.

Q. To whom?

A. The firſt vnto God, the ſecond to man.

Q. What are the proofes of a good mind?

A. Loue of goodneſſe, and feare of greatneſſe.

Q. What are the tokens of a good body?

A. Ability and agility.

Q. What preſerues a good minde in goodneſſe?

A. Prayer and Charity.

Q. And what keeps the body in ſtrength?

A. Continence and exerciſe.

The Courtier and the Country-man.

hat is the chiefe grace of a Courtier?
e feare of God, and the fauour of a King.
hat is the Honour of a Courtier?
e loue of vertue.
hat is the wealth of a Courtier?
e loue [of] a King.
hat is the charge of a Courtier?
uth in Religion, care in his Seruice, loue to his Maſter, and
his truſt.
hat is the care of a Courtier?
deſerue well, to keepe well, to liue well, and to dye well.
hat qualities are chiefely required in a Courtier?
iſdome, Valour, Learning, and Bounty.
hat learning is moſt fit for a Courtier?
uinity, Philoſophy, Policy, and Hiſtory.
hat are the Ornaments of a Courtier?
riety of Languages, obſeruation of Trauels, experience of
and the vſe of Vnderſtanding.

A. With prayer to God, diligence in his ſeruice, reſpect of perſons, and iudgment in affections.

Q. What diſcourſes are fitteſt for a Courtier?

A. Admiration of wiſdome, deſert of honour, truth of valour, and life of loue.

Q. What friends are fitteſt for a Courtier?

A. The wiſe and the wealthy, the valiant and the honeſt.

Q. What ſeruants are fitteſt for a Courtier?

A. The expert, the faithfull, the diligent, and the carefull.

Q. What is the true valour in a Courtier?

A. To feare no fortune, to be patient in aduerſity, to maſter affections, and to forgiue offenders.

Q. What are the follies in a Courtier?

A. Vaine diſcourſes, idle complements, apiſh fancies, and ſuperfluous expences.

Q. What are moſt dangerous in a Courtier?

A. To bee inquiſitiue of Occurrents, to reueale Secrets, to ſcorne Counſaile, and to murmur at Superiority.

Q. What things are moſt profitable to a Courtier?

A. A ſharpe wit and a quicke apprehenſion, a ſmoth ſpeech, and a ſound memory.

Q. What ſhould a Courtier chiefely obſerue in a King?

A. His wiſdome, his valour, his diſpoſition, and affection.

Q. What in a Councellor?

A. His religion, his reaſon, his care, and his iudgment.

Q. What in a Lord?

A. His title, his worthines, his ſpirit, and his carriage.

Q. What in a Lady?

A. Her beauty, her portion, her parentage, and her diſpoſition.

The Courtier and the Country-man.

hat in an Officer?
s knowledge, his care, his diligence, and his conſcience.
hat time is beſt ſpent in a Courtier?
prayer, in ſtudy, in graue diſcourſes, and in good exerciſe.
nd what time is worſe ſpent?
deuiſing of faſhions, in fitting of fancies, in faining of Loue,
nouring vnworthines.
hat is commendable in a Courtier?
concealing of diſcontentments, mitigating of paſſions, affability
, and courteſie in behauiour.
hat moſt delighteth a Ladies eye in a Courtier?
at apparell, wiſe ſpeech, to manage a Horſe well, to dance

hat moſt contenteth a King in a Courtier?
ligious valour, reuerent audacity, humble loue, and faithfull

hat is moſt troubleſome to the minde of a Courtier?
nſcience and patience, continence and abſtinence.

Q. What delights are moſt fit for a Courtier?

A. Riding and tilting, hunting and hauking.

Q. What is moſt comely in a Courtier?

A. A ſtayed eye, a faire hand, a ſtraight body, and a good legge.

Q. What ſhould be hated of a Courtier?

A. Rudenes and baſenes, ſloathfulneſſe and ſlouenlineſſe.

Q. What ſpeciall ſeruants of name are moſt fit for a Courtier?

A. A Barbour for his Chamber, a Taylor for his Wardrobe, a Groome for his Stable, and a Foote-man for his Meſſage.

Q. What is the hapineſſe of a Courtier?

A. To feare God, to haue the fauour of a King, to be able to lend, and to haue no neede to borrow.

Q. What is the ſhame of a Courtier?

A. To take much and giue nothing, to borrow much and lend nothing, to promiſe much and performe nothing, and to owe much and pay nothing.

Q. What ſhould a Courtier be alwaies iealous of?

A. Inſinuating ſpirits, intruding wits, alluring eyes, and illuding tongues.

Q. What is the life of a Courtier?

A. The labour of pleaſure, the aſpiring to greatnes, the eaſe of nature, and the commaund of reaſon.

Q. What is the fame of a Courtier?

A. A cleare conſcience, and a free ſpirit, an innocent heart, and a bountifull hand.

FINIS.

INDEX AND NOTES.

A YOUNG Seruingman, an old Beggar. — Prov. P. 117.

Angle all day, and catch a Gudgion at night. —Prov. P. 190.

Aimon, Four Sons of: A romance mentioned. Of this Caxton printed an edition, of which no perfect copy is at preſent known. It was reprinted by Wynkyn de Worde in 1504, and again by W. Copland in 1554. P. 57.

Augrime, augrim (algorithm) ſtones. This was a ſyſtem of calculation with counters very common in England in early times; it is alluded to by Chaucer. "Augrim-ſtones; Counters formerly uſed in arithmetic, and which continued to be employed long after the introduction of Arabic numerals."— *Halliwell.* P. 150.

Baby. "To ſmell of the baby." P. 188.

Ballad. "Liſten more to a louzy Ballad." P. 204.

Bar, To caſt the. P. 57.

Baſta! i. e., enough. This is a very common exclamation in our early plays. See Dyce's *Beaum. and Fletcher*, ix. 414, note; but the phraſe occurs in the "Engliſh Courtier and the Cũtrey Gentleman," 1586 (firſt printed in 1579.)

Beggars' privileges under 22 Hen. VIII. P. 163.

Belly-timber, food. Speaking of the Bell Inn, in Carter Lane, where there uſed to be an eight-penny ordinary, the author of *A Vade Mecum for Malt-Worms* (1720), part ii. p. 30 (of repr.) ſays, that this charge continued

"Till *Tom*, who found young appetites too keen,
For ſuch a ſum, advanced thoſe Pence to *Ten*;
For which each Mother's Son may rule the Roaſt,
Furniſhed with Belly-Timber at his coſt."
P. 137.

Belong, belong *to*. P. 139, *et alibi*.

Birchen Lane. This, with Petticoat and Long Lanes, was the great emporium in the old time for ſecond-hand wearing apparel. P. 138.

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s. Leathern bottles, commonly
nold liquor, and frequently men-
by our early writers. Nares,
rote in 1822 (Gloſsary, art.
ſays, that he remembered them
ufe. P. 150.
pular. P. 57.
f Brag were not a good do."
P. 184.
uſtom of branding ſheep. P.

rave fellow. P. 184.
, a term in carving, uſed in refer-
a gooſe. P. 200.
bullion. P. 149.
Makes buzzes in mens braines."

eaues, a cant term. P. 191.

. 201.
erſeys. P. 138.
in, or, poſsibly, a pair, as with
for I do not think that a ſingle
uld have fetched 2*s.* 6*d.* in the

Dante. P. 187.
Demands, The Budget of, a book ſo called; and unleſs this was a reprint, no longer known, of the *Demands Joyous*, originally publiſhed by W. de Worde in 1511, 4to. 4 leaves, I am not acquainted with any ſuch work. A ſmall book called *The Mery Demandes and Anſwere thereunto*, was licenſed in 1564-5; but as, in 1575, Captain Cox, according to Laneham, had the tract here referred to (the *Budget of Demands*), under the preciſe title which it bears in the text, I incline to conſider the latter a loſt publication. *Delectable Demands and Pleaſant Queſtions*, a tranſlation from the French of Chartier, 1566, was aſsuredly not the article intended. P. 57.
Demaynes, demeſnes P. 153.
Dice. P. 201.

Ela, the ſcale in muſic ſo termed. P. 144.
Enmete P. 161

Foolyfying. P. 188.
Fore-horſe pace. P. 189.
Forks. P. 201.
Frobiſher, Sir Martin. P. 24.

Gads-Hill. P. 164.
Galliard. P. 199.
Games. Pp. 56, 178.
Gammoth, gamut. P. 144.
Gape after gudgions. P. 196.
Gee haigh! the carter's common ejaculation to his horſes; it is at leaſt as old as Chaucer. There are ſeveral forms or modifications of it, as *gee ho! gee wo!* &c. P. 137.
Gooſe-giblets. P. 150.
Graith, riches. P. 157.
Guy of Warwick, the romance ſo called. P. 57.

H. and O. "To ſet down H. and O, &c." P. 189.
Hangers, the fringed hoop or ſtrap appended to the girdle in which the dagger or ſmall ſword uſually hung. —*Halliwell.* P. 155.
Hawks. P. 183.
Heauen vpon earth.—Prov. P. 194.
He that lives always at home, ſees nothing but the ſame.—Prov. P. 184.
Hectors. P. 194.
Hill, cover. P. 137.
Hornbook. P. 188.
Honour is but ancient riches.—Prov. P. 190.
Huon of Bordeaux. Of this popular French romance there was an early tranſlation into Engliſh by Bourchier, Lord Berners. An edition, called the third, appeared in 1601; of the firſt, printed about 1540, Dr. Bliſs's copy, which was ſold in 1858 for 19*l.*, is at preſent the only one known, and that, unfortunately, wanted the end, which might have given the name of the printer, if not the date. When the *ſecond* edition was publiſhed is ſtill more uncertain, as no copy has, I believe, ever come under notice. P. 149.
Hundred merry tales, a book ſo called. Two editions, printed by Raſtell, are known, but it ſeems that there were editions (now loſt) during the reign of Elizabeth. See *Old Engliſh Jeſt-Books*, I. P. 57.

Impaſture. P. 165.
Inner lining of a wench's linen, a cant phraſe. P. 189.
I O U. P. 188.
Iriſh game, or Dublets. P. 56.
It is better to ſit faſt than to riſe and fall, Prov. P. 190.

Jurymen. Pp. 192, 200.
Juſtices of Peace. P. 192.

Lacklatin, Sir John, an ignorant, unlettered perſon. P. 103.
Laugh and be fat. P. 181.
Laugh and lie down. P. 195.
Levying at a woodcock. P. 180.
Lurch, a game. P. 56.

Mammaday pudding. P. 205.
Maſques and Plays. P. 178.
Maßmonger. P. 160.
Maw, or mack, the game ſo called. P. 50.

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. P. 204.
P. 183.
ger, a cant term. P. 208.
r watch. See Dyce's *Beaumont cher*, ii. 142, note.
own. P. 160.
178.
o me a kingdom is. A very ballad and tune, of which this lieſt mention, perhaps, in print. led to in Taylor's *Begger*, 1621, Fletcher's *Monſieur Thomas.* d is printed entire in Mendez's *n of Poems*, 1767, p. 148.
Heath. P. 164.
id not onely require this, &c. ſome corruption in the text ich is beyond my ingenuity.

inque. "A kind of game at which it appears that five or ſix played."—*Nares. See* further . 1859, art. NOVEM. P. 56.
ttis, &c., the Song of Simeon,

Penny-Prick. "A game conſiſting of caſting oblong pieces of iron at a mark."—Hunter's *Hallamſh. Gloſs.* 1829, p. 71. *See* alſo Halliwell's Arch. Dict. *in voce.* Rice, in his *Invective againſte Vices taken for vertue*, 1579, ſig. D 2 *verſo*, ſpeaks of *muzzle-prick*, a ſport, in which it ſeems that knives were uſed. The ſame author mentions a game called *knives*, poſſibly the ſame thing. In Rice's *Inuectiue againſt vices taken for vertue*, 1579, ſig. D 2, the writer ſeems to ſay that at that time penny-prick was played with counters. P. 56.

Pelting popyſh Prieſtes, i. e. paltry popiſh prieſts. Taylor, the water-poet, uſes the term in the ſame ſenſe in a tract printed in 1618. P. 160.

Petito, Land of. P. 180.

Pettie in his ciuill conuerſation, &c. The work referred to is Guazzo's *Ciuile Conuerſation*, tranſlated by George Pettie, and printed in 1581 and 1586, 4to. The old edit. reads *Petrie.* P. 144.

to ſhow that the country would go to ruin in conſequence of the extraordinary ſuperabundance of *ſheep*, which to a certain extent explains the low price at which ſheep ſtood in 1598, namely, one ſhilling and fourpence, or thereabouts, of our money. *See Handbook of Early Engliſh Lit.*, art. ENGLAND, No. 3. In the Houſehold Book of Henry, Lord Clifford, 1510, *lambs* are quoted as ſelling at Settle Fair, on the Ribble, Yorkſhire, for ſixpence a piece. I am not aware that, in our literature, we have a work ſimilar in its ſcope to Leber's *Eſſai ſur l'appreciation de la Fortune privée*, 1847, but even this volume does not come down low enough. In 1852, however, Mr. Halliwell printed eighty copies of "An Account of a Collection of Several Thouſand Bills, Accounts, and Inventories, illuſtrating the Hiſtory of Prices between the Years 1650 and 1750," 4to. P. 152.

Pricks, Shooting at. P. 57.

Prickſong. P. 144.

Quarter's notice to ſervants under 5 Eliz. P. 162.

Queſtions and Commands. P. 178.

Qui bene can, &c. Qui bene can*tat*, bene con*ſtruit*, bene le*git*. P. 140.

Quit, quite, repay. P. 148.

Rabbit's neſt. "To looke downe as though we were ſeeking of a Rabbets neſt." P. 199.

Rape, a capital offence. P. 190.

Rearing, raiſing. P. 153.

Riddles, Book of, a book ſo called. It is mentioned in Laneham's *Letter from Kenilworth*, 1575, but the earlieſt edition now known is dated 1600. P. 57.

Riſe with the lark and go to bed with the lamb, Prov. P. 182.

Rolling ſtones gather no moſs, Prov. P. 188.

Roſes (in ſhoes). P. 184.

Roavers and Rownes, games ſo called. P. 57.

Ruffs. P. 151.

Run the courſe of our Card by, &c. P. 193.

Run the ring with him, compete, or keep pace. P. 190.

Saliſbury Plain. P. 164.

Sanat, ſantificat, et dicat, ſurgere mane, Prov. P. 121.

Schooling. "This is all we goe to ſchoole for," &c. P. 191.

Schoolmaſters. Pp. 192, 198.

Scot and lot. This expreſſion, which continues in uſe, meant literally at the time when the *Health*, &c., appeared, an aſſeſſment on all ſubjects according to their ſeveral incomes or properties, and comes from Sax. *ſceat* and *llot*. But the writer here ſeems to imply that the houſekeepers of the good old days which he remembered (when have there not been *good old days?*) ſpent all they had in hoſpitality except what they were obliged to pay to the government in taxes and other levies. Pp. 146, 193.

Seaſons of the year and their products. P. 182.

Sheep's-eyes, caſting, i. e. looking amorouſly. This familiar expreſſion occurs

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ne Gothamite Tales, firſt publiſhed
t 1540 (Old Engliſh Jeſt-Books,
8.) P. 183.

f Fools, The. This muſt have been
clay's rather bulky tranſlation of
ndt's *Stultifera Navis*, printed in
8, and again in 1570. P. 57.

r's Hill. P. 164.

, to caſt the bar or ſledge. P. 57.

bift, perhaps the ſame as ſlide-
t. See my edit. of the *Popular*
iquities of Great Britain, under
rts (Slipthrift). P.

ers, &c. P. 197.

truth, and ſhame the Diuell, Prov.
193, 195.

upon puntos. P. 193.

ll, the game ſo called. P. 183.

aculum. P. 152.

, the game which was then alſo,
is ſtill known, as backgammon.
01.

is no ſervice to the King, nor no

the entire paragraph, is very clumſily conſtructed; but it ſeemed undeſirable to diſturb the text to the extent neceſſary in order to reduce it to grammatical rules. It is, after all, intelligible. P. 140.

Three-farthings' piece, a ſmall ſilver coin, remarkable for the poverty and thinneſs of the metal. P. 159.

Tick-tack, a game at cards. P. 56.

Tobacco. P. 184.

Trey-trip, or one-and-thirty, a game at cards. P. 56.

Tumblers. The tumbler "was a kind of dog formerly employed for taking rabbits. This it effected by tumbling about in a careleſs manner till within reach of the prey, and then ſeizing it by a ſudden ſpring."—*Halliwell.* P. 183.

Unlaced, carved. P. 200.

Ure and uſe. P. 152.

Venetians, large wide breeches ſo called.
P. 198

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